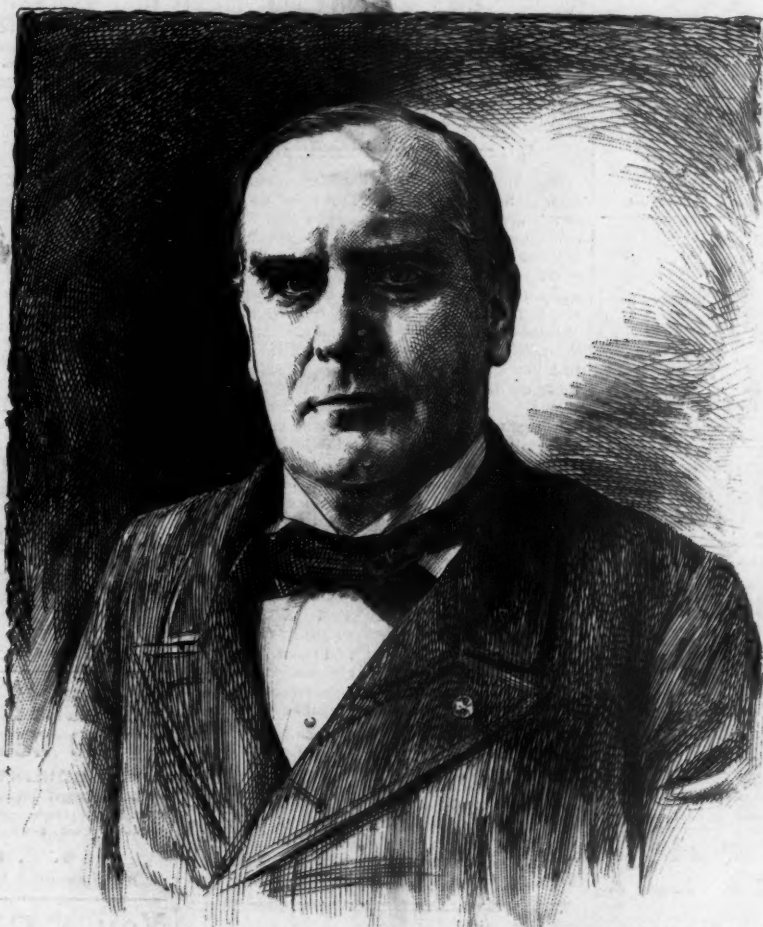


THE CONGREGATIONALIST

Boston Thursday 22 September 1898



DRAWN BY *Edith Hamilton*
FOR THE CONGREGATIONALIST

WILLIAM MCKINLEY, PRESIDENT OF THE UNITED STATES

IF foreign observers might presume to have an opinion upon his conduct, it would probably be that President McKinley has kept his finger constantly upon the national pulse and has known how to stimulate and direct national thought without too markedly outrunning its movement. Everything has been done in the open, every move has been discussed as a possibility before the Government was irrevocably committed one way or the other, and the result of the cautious, tentative policy is that where he stands at this moment the President has the whole American people at his back. We do not know that there can be any higher statesmanship for a President governing under the Constitution of the United States.—*London Times*, Aug. 15.

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The Business Outlook

There are practically no clouds on the business sky. Hope, confidence and satisfaction with existing conditions are the factors of the hour. Money has ruled easy in Boston throughout the period of comparatively high rates in New York. In the latter place the fear of stringency is wearing off, due to Secretary of the Treasury Gage's announcement that, if the money market became hard enough to warrant action on his part, he would take prompt relief measures.

On Thursday last the face of the stock market changed completely. For nearly two weeks previous the market had been declining, but weak holders having been shaken out, the bull leaders became prominent once more, with the result that prices have since been very strong.

The wool market is quiet and it is too early yet to size up the outlook for next season's wools. Cotton goods continue quiet, but steady. Gingham remains in popular favor, and mills working on these goods have been making money. Lumber is in active movement and prices are very firm. Shoe manufacturers say they are busy, and that the prospects for an active winter's trade are good. In Boston a feature is the strength of copper, with predictions that it will sell at 13 cents per pound. The Calumet & Hecla is said to be sold up to the middle of February.

THE MOUNTAINS OF NEW HAMPSHIRE AND HOW TO SEE THEM AT SMALL COST.—New Hampshire's mountains are as famous as New England itself, and one who lives within a few hundred miles of them and has not paid a visit to this enchanting region misses a scenic treat, the like of which no State or country can boast. So popular are the resorts located within its confines that any of them are easily accessible, and one visiting the White Mountains is confronted with the difficult task of selecting an abiding place. The hotels are finely conducted, palatial houses where every convenience is to be found, but the difficulty lies in selecting the location, for every resort is interesting, and to visit them all and enjoy them would take a great many days. There is Fabian's and Mt. Pleasant and Crawford's, and Intervale and Jefferson, Bethlehem, the Franconia region and North Woodstock, Lancaster and Colebrook and Dixville, Sugar Hill and Littleton and Bartlett. Each is surrounded with attractiveness that would be hard to equal. The train facilities to and from the mountains are in every way adequate, and with the very low rates which the Boston & Maine Railroad has made to all mountain points there is no reason why you should not go to and see the renowned White Mountains. The excursion tickets are now in effect and will continue good for passage until Oct. 8, while returning they can be used as late as Oct. 10. There is a variety of routes allowed, and the General Passenger Department, Boston & Maine Railroad, Boston, has issued a circular telling all about the routes and rates, and it will be sent free to any address, while for a two-cent stamp you can obtain a profusely illustrated and exquisitely written brochure of the White Mountains that every mountain traveler should have.

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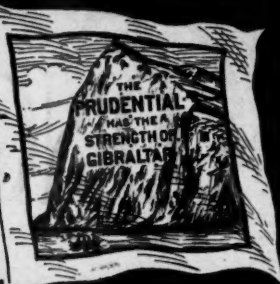
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CONTENTS

EDITORIAL:

Paragraphs	369
Constitutional Amendments Amended	369
Soldiers Still	370
John Hall	371
What Is Essential to a True Prayer	371
Current History	371
Current History Notes	377
In Brief	373

CONTRIBUTIONS:

Quiet Talks with Earnest People in My Study.	
XVI. Rev. C. E. Jefferson, D. D.	374
Pencilings by a Peripatetic	374
The Religious Side of President McKinley.	
Rev. F. M. Bristol, D. D.	375
The Flag Raising in Honolulu. Sarah L. Garland	376
The Enlargement of the Field of the American Board. Rev. J. R. Thurston	376
Shall Race Track Gambling Be Tolerated? Rev. I. Pierson	387

HOME:

Knowing—a selected poem	378
Paragraphs	378
In the Seat of the Scorned. Kate Upson Clark	378
September—a selected poem	379
Rewards of Pleasantness	379
Ellen's Baby. By Caroline B. Burrell	379
A Pull All Together. Louise Ordway Tead	380
Tangles	380
A Study of Public Laundries—a selection	381
Closet and Altar	381
The Conversation Corner. Mr. Martin	382
THE SUNDAY SCHOOL—Lesson for Oct. 2	383
Y. P. S. C. E.—Topic for Oct. 2-8	392

LITERATURE

NEWS FROM THE CHURCHES:	
A New Pastor in Lowell	388
From the Northwest	388
Weekly Register	394

MISCELLANEOUS:

Business Outlook	368
Education	385
In and Around Chicago	386
In and Around Boston	387
Notices	388
Important Meetings to Come	391
Colorado's Roseate Outlook	392
Biographical	392
Marriages and Deaths	392
In and Around New York	393
Annual Meeting of the A. B. C. F. M.	395

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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 22 September 1898

Number 38

TO SUBSCRIBERS

Notice of change of address must reach this office not later than **FRIDAY** in order to insure the delivery of the **NEXT** paper at the new address.

PRESIDENT MCKINLEY is presented to our readers this week in an appreciative sketch of him by his pastor, Rev. Dr. F. M. Bristol. This is, we believe, the first attempt which has been made to portray the President, since he has entered that office, distinctly from the Christian's point of view. It is a cause for thanksgiving that he has borne, with unfaltering confidence in God, the burdens of the crisis through which our country has been passing and that his Christian character has called forth no just word of criticism from friend or foe. It is admitted by all parties that the President has sought and is seeking to do the will of God and under his guidance to carry out the will of the people. To this twofold and controlling sense of responsibility of Mr. McKinley, combined with rare qualities of statesmanship, our country is largely indebted for the advanced position now freely accorded to it by the civilized nations of the world. Millions of American citizens have found in him a leader who honors God's election of him to his high office even beyond their anticipations.

The initial days of a new collegiate year are big with Christian opportunities. The entering student has the chance to range himself at the outset of his course with the forces for good already at work in the institution. The memory of our first class prayer meeting in college halls has ever been most precious. It was there that men who were comparative strangers to each other showed their Christian colors and those who then took a pronounced stand were the ones who all through their course rendered the most manful and substantial service. For the students further advanced than Freshman year the beginning of the autumn term may register fresh impulses and both by their own consistent walk and by the aid extended in quiet ways to others who may be weaker than themselves they can make this year better than the last. We notice with pleasure the activity of college Christian Associations and their efforts at this season to band together the Christian students and to make them influential as a body. May there be many splendid exhibitions of Christian manhood and womanhood in our colleges this year!

The Sunday school of today is a weighty factor in deciding what the church of the twentieth century is to be. Revival methods are less potent than they were twenty-five years ago. Reason plays a larger part in the processes by which the churches increase in numbers. The opportunity is the greater, there-

fore, for teachers in the Sunday schools who believe what they teach and know how to teach what they believe. No other field than this is more inviting for the Christian worker or better suited to the time. The Sunday school must adapt itself to changing conditions, and it calls for wise leaders. It wants men and women who will study its organization, will plan to fit teachers for their work, will devote themselves to know and obey the Word of God. A new era of education in divine truth is at hand, and many have ability to shape it to noble results if they will. This month is a good time for them to enter the Sunday school, to study it from within, to give new impulse to forces which wait for their help. It is a good time for pastors to show their people the possibilities of the Sunday school and to encourage their co-operation. It is well that the churches should make much of Sept. 25, as Rally Sunday. The autumn district and State conventions offer important opportunities to quicken interests and guide efforts for larger ingatherings and better teaching, and if their programs are as well planned as that of the Massachusetts annual convention, which is to be held in Worcester, Oct. 4, 5, they will well repay those who shall attend them.

The second Zionist congress, held about three weeks ago, reports \$1,000,000 already subscribed, nearly all in sums of five dollars each. The leaders of the movement propose to start a bank with a preliminary capitalization of \$10,000,000. The ultimate object of the organization is the return of the Jews to Palestine. The president of the congress sent a message of congratulation to the sultan of Turkey, and received in reply a telegram of hearty thanks and a cordial assurance of good will. About the same time the Turkish legation at Washington issued the following statement, which helps us to interpret the sultan's good will toward the movement: "The entrance into Palestine is formally prohibited to foreign Israelites, and consequently the imperial Ottoman authorities have received orders to prevent the landing of immigrant Jews in that province." This enterprise of repopulating Palestine by Jews and establishing there a Jewish state seems to promise as large results to its promoters as did the scheme of Rev. Mr. Jernegan to extract gold from sea water.

There is a lesson in the completed life of Prince Von Bismarck, paradox and mystery though it was, which ought to be profoundly studied by our nation in our time. The great German was a giant barbarian of the dark ages projected into a modern Christian century. The address made to him with the conferring of the degree of Doctor of Divinity—how strange to think of Bismarck in that connection!—called him a great man "who

fears no one but God." But the God he feared was power. He believed in prayer—as "submission to a stronger power." Gladstone's great, pervasive idea of right Bismarck lacked. What he wanted for Germany was strength, superiority, victory—right or wrong. No Jesuit ever believed or practiced more utterly the doctrine of doing evil that good—what he called good—might come. He evidently never forgot the motto Schleiermacher gave him at the time of his confirmation when a boy—"doing service as to the Lord and not to men." But is the Lord pleased with any service done unto him which ignores righteousness toward men? Is the ruler a true servant of God who gains his ends by brute force, bad faith, duplicity, injustice? The Englishman's epigram, that Bismarck "made Germany great but the German little," carries a lesson deeper than its author intended. The citizen who follows such leading must be morally dwarfed. The new order of things opening up before this country may not be one of unmixed evil, as some sincerely think. The danger is that Americans will forget their birth-right and let power and possession take the precedence of honesty, justice, truth. Bismarck's ideal was that might makes right, but in the long run the reverse is always true for the nation as well as for the individual. "Righteousness exalteth a nation"—the word of inspiration is the verdict of history.

Constitutional Amendments Amended

Few subjects of public interest ever attracted more attention in this country than the Fourteenth Amendment to the Constitution of the United States, which was ratified in 1868. Its chief intent was to establish Negro suffrage in Southern States. The amendment declared that all persons born or naturalized in the United States are citizens of the United States and of their States and forbade the States to abridge the privileges or immunities of such citizens. Two years later the Fifteenth Amendment became part of the Constitution, which forbids the United States or any State to take away or limit the right of suffrage by reason of race, color, or previous condition of servitude.

The convention appointed a few years ago to prepare a new constitution for Mississippi, according to the declaration of the Supreme Court of that State, "swept the field of expedients to obstruct the exercise of suffrage by the Negro race." That constitution provides that a person, in order to be an elector in that State, must be able to read and write and must have paid all taxes legally required of him. An exception is made for those who cannot read that they must be able to understand the constitution when read to them

or "give a reasonable interpretation thereof." The administrative officers are to decide whether or not persons who cannot read can understand the constitution, and it is claimed that they discriminate so as to exclude Negroes from the privileges of citizenship. The Supreme Court of Mississippi sustained the new constitution, and on appeal the Supreme Court of the United States a few weeks ago affirmed the decision of the State court.

By this decision the provisions of the Fourteenth and Fifteenth Amendments intended to give suffrage to Negroes are practically nullified. The great majority of that race in Mississippi do not read and write and do not pay taxes. The same is true in other Southern States. The new constitution of Louisiana went into effect the first of this month, and probably not more than ten or twelve per cent. of the 125,000 male Negroes in that State over twenty-one years of age can show the educational and property qualifications necessary to be electors. The provisions of that constitution are even more evidently designed to exclude illiterate Negroes from citizenship than that of Mississippi, and it does not seem likely to continue long in force. But that all the Southern States will adopt expedients to limit Negro suffrage is practically certain.

We have been surprised that this decision of the Supreme Court has attracted so little attention and has been accepted without protest. Ten years ago probably it would not have been made. If it had been it would have awakened a storm of opposition like that against the Dred Scott Decision in 1857, which the Fourteenth Amendment was intended to override. The tacit acquiescence with which this decision has been received indicates the change in public sentiment on questions connected with the Civil War, which change the war with Spain has accelerated. It supports also a reaction which for some time has been gaining strength against unrestricted suffrage. The eagerness to attract immigration led frontier States, before and since the Civil War, to allow immigrants to vote even before they had become naturalized citizens, and imposed no educational or property qualifications. But the increasingly complicated problems of government which confront the American people are making them understand that some degree of intelligence and responsibility is essential to citizenship. Our Government derives its just powers from the consent of the governed. But it derives not power, but only weakness, from attempts to share the responsibilities of government with a vast mass of voters without sufficient intelligence to know what votes they cast into the ballot box.

The Court declares that the new constitution of Mississippi discriminates not against the Negro race but against its weaknesses: "A patient, docile people; but careless, landless, migratory within narrow limits, without forethought; and its criminal members given to furtive offenses, rather than the robust crimes of the whites. Restrained by the Federal Constitution from discriminating against the Negro race, the convention discriminates against its characteristics and the offenses to which its criminal members

are prone." These characteristics are not confined to the Negro race. The Court wisely added to its decision this statement: "The operation of the constitution and laws is not limited by their language or effects to one race. They reach weak and vicious white men as well as weak and vicious black men, and whatever is sinister in their intention, if anything, can be prevented by both races by the exertion of that duty which voluntarily pays taxes and refrains from crime."

On the whole, this very important decision will be accepted as a distinct advance step in the development of republican government. And in the end no class will receive greater benefit from it than the Negroes. We rejoice to note that their wisest leaders see in it the needed incitement to manhood without which no class or race can exercise beneficent power in government. This opinion Mr. Booker T. Washington in a recent address thus admirably expressed:

While many of us fail to see the justice of this decision and regret it, after all I believe that behind it there is a hidden providence; that this and other decisions along the same line have made it clear that the Negro must prepare to stand upon his own feet; that whatever place he is to occupy in the civil and political life of this country must depend upon the individual worth of the Negro in the community and State in which he lives.

If we take this view the outlook is not hopeless, but hopeful. Taking this view, for a number of years in some humble way I have pleaded and worked for the industrial education of my people, combined with thorough literary and religious training. This alone will save us. Not until in his own community the Negro makes himself felt as a strong, substantial, reliable, industrial factor will he have much weight in the political affairs of the State and nation. It is not in the province of human nature that the man who lives in the best house, owns and cultivates the best farm and is the largest taxpayer shall very long be denied all of his rights simply because of the color of his skin.

Soldiers Still

He has come to be a familiar figure in all our cities and towns—the soldier discharged temporarily or permanently from military service. We see him walking the streets accompanied by an admiring friend or kinsman. We have met him on the trains bound for his rural home, wan and weary and, perhaps, tossing with the fever as he lay on the bed improvised from the car seats. Again we have seen him sitting solitary on a bench in the park, in apparently good health but sober of countenance, as if he hardly knew what his next step in life might be.

We civilians almost always look twice at these soldier boys when they cross our path. To be sure, they are not quite as impressive as when, with fresh uniforms and elastic step and shoulder to shoulder, they marched past the cheering spectators and turned their faces toward camp and battlefield. But today they hold our reverent gaze the longer as we say to ourselves: "These are the men who won our victories, who in these few short months have carried the flag where it never went before and have opened a new and wonderful chapter in the history of the human race." For the *London Spectator* is right when it says, in a sentence that may become an epigram: "The middle ages fled when the Americans entered Santiago."

Yet how boyish and even ordinary many of these returning heroes look. With not a few of them we were acquainted long before the President ever thought of calling for volunteers. We had gone to school with them or pursued the same calling or had a passing knowledge of them as doing this or that thing in the world. But we never dreamed that they would be summoned to the sternest tasks, nor did we, perhaps, anticipate that when summoned they would quit themselves in such manful fashion. Yet now they are back again among us, some with wounds and some with fevers, but almost without exception all with records that have proved again to the world what the Anglo-Saxon stock is capable of doing when it is called in strenuous way to play the patriot and the man. And so these soldier lads, in their teens and their early twenties, even though now their uniforms are shabby and their hats shapeless, seem, after all, finer and grander to us than when they went away, nor will the halo about them soon vanish. We shall not think of them hereafter simply as Smith, the clerk in the grocery, or Jones, the carpenter, but as part of the company that charged up the hill at El Caney or lay for hours under the broiling sun waiting the order to advance, or that, perhaps, did not even smell the smoke of battle but eagerly awaited it from afar, bearing meanwhile with soldierly courage all the rigors, limitations and discomforts of suddenly established camps.

Thus it is that we who went not to the fray are moved to reflection and to admiration as we see the citizen soldiers of the land gradually merging into the rank and file of the body politic. But what of them? How are they bearing the transition? What will they take over from these crucial and memorable months into the commonplace routine of years to come? If we could look into their hearts as easily as we scan their faces, we should see how much older and steadier and quieter they have grown. They are not the same boys to whom we bade a sorrowing farewell in March or April. Just as their bodies show the traces of restricted diet, of hard beds, hot marches, picket duty and of the shock of battle, so the soul in every true man of them must be today larger and purer and nobler. As they have seen men fall by their sides there must have come to them a realization of the closeness of death and life. As they have yearned for a sight of dear, distant faces they have come to put a higher value upon love and friendship and home. As they have felt the isolation and perils of a soldier's lot they have felt, perhaps for the first time in their lives, the need of an almighty and loving God, and have surrendered their wills to him forever.

Mustered out! It may not be so easy after all, even when health returns, to become readjusted to the calmer scenes and more prosaic occupations that go with the reign of peace. Let the returning soldiers remember, however, that they have had and will have no real discharge from the service of their country. Whatever self-control they have gained through military discipline, through obedience to superiors, whatever courage they have acquired as they became inured to the sound of shot and shell, the heightened sense of

God's presence in the world and of his far-reaching purposes—all these can be put to splendid use in every shop and community in the land. No man is ever mustered out of the daily service of his country, his fellowmen and his God.

John Hall

A dozen years ago the pastor of the Fifth Avenue Presbyterian Church, New York, was the most prominent man in that denomination. He had won and had long held that position because of the grandeur of his character and the steadfastness of his faith in God. John Hall was Scotch-Irish, born Protestant and bred in his family traditions. A student in Belfast College at thirteen years of age, at nineteen a missionary in the west of Ireland, at twenty-two he became pastor of the First Presbyterian Church, Armagh. Six years later he was installed over a large church in Dublin, which under his ministry built the fine edifice in Rutland Square. Here, as commissioner of education, he figured prominently in public affairs beyond the bounds of his church.

In 1867 he came to America as delegate from the General Assembly of Ireland to the Old School Presbyterian Assembly, and made a strong impression in favor of the union of the two schools of that denomination, which occurred soon after. His visit to this country resulted in his call to the Fifth Avenue Church, the richest and most influential of the Presbyterian denomination. He assumed the pastorate in November, 1867, and continued in office till his death at his sister's residence in Ireland last Saturday. He resigned his pastorate last January, but his resignation was not accepted and he withdrew it.

Dr. Hall was large in stature, mind and spirit. He adopted and preached with implicit faith and strong conviction the teachings of the church in which he had been reared, and his massive simplicity gave weight to his words. He fitted well the pulpit of the magnificent structure in which he preached, built not long after his arrival in New York, in which no holy days were oversignaled by flowers or any other decoration. He was not an original thinker, but he appropriated fully and preached convincingly the gospel of Christ. To look at his strong frame and benign countenance in the pulpit was to be impressed as by an eloquent sermon. The Bible was to him the Word of God, and in his ordinary life he stood consciously in the divine Presence.

He was a faithful pastor as well as a diligent student. It was his custom in the latter part of the week to visit several families in his congregation, because he believed that he was thus moved to approach his people more closely in his preaching. While singularly devout, he had a native humor which gave sparkle to his conversation and enriched his sermons, though it rarely appears in his writings. He did a vast amount of work on committees and denominational boards, as trustee of Princeton University, director of Union Theological Seminary,

lecturer at Yale, chancellor of the University of the City of New York and in many other responsible positions.

He was deeply interested in the work of the Sunday school, and often appeared on the platforms of conventions. He was one of the members of the first International Sunday School Lesson Committee, and continued in service from 1872 to 1896, very rarely being absent from any of the regular meetings. Often during the selection of the lessons in committee he would offer an exposition of some passage, in a single sentence, which could not be forgotten. His presence was a benediction, his friendship an inspiration, his faith a tower of strength, his spiritual vision a revelation.

He has borne heavy burdens in his last days. The death of one son, the protracted illness of another which has compelled him to withdraw from a fruitful ministry, failing health, disappointment

sense of him, how can we? If we have some conviction of our own need, some sense of helplessness, some understanding of the fact that when we have done all in our power for ourselves, more yet remains to be done for us, this consciousness of dependence helps us to pray aright.

A true prayer also must be based upon the conviction that it is worth while to pray, that our petitions and confessions and praise do not beat the empty air and then fall back. To believe that God not only hears but heeds and loves to answer his children is involved. And if, with these, there be the spirit of true submissiveness, the temper which says in all honesty "Not my will, but thine, be done, my Father," surely the elements of a true prayer are present.

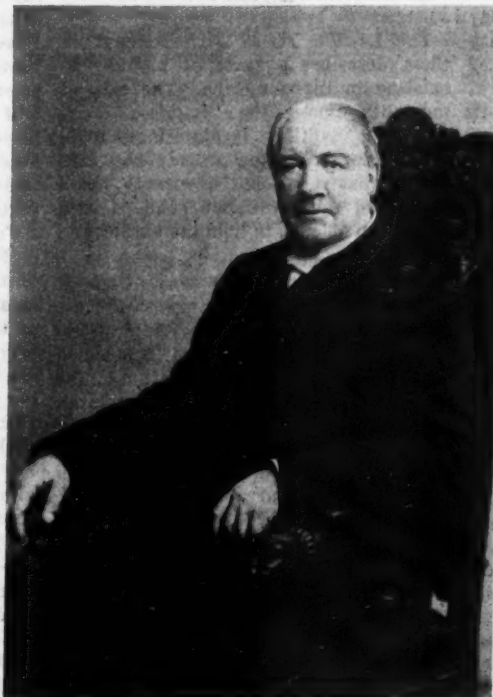
We do not need to discuss this matter much or to explain it. For, after all, everybody down in his heart knows the difference between real and unreal prayers and knows what makes the former what they are. Let him who is not sure that he knows betake himself to prayer and he soon will learn.

Current History

The Future of the Philippines

Whatever the instructions given by President McKinley to the peace commissioners who sailed from New York to Paris last Saturday afternoon, they go to execute a task which, when completed, will mark an epoch in the history of the world. If, as is asserted, they go charged to demand the island of Luzon and in certain contingencies the whole group, then it marks the entrance of the United States upon a policy of territorial expansion and participation in international affairs diametrically opposed to all its past history and traditions, one calling for the exercise of functions of government and methods of administration never contemplated by those who shaped the Constitution. If, on the other hand, they are instructed to ask only for a coaling station, then at once solicitude on the part of Russia and Germany concerning our interference with their policies will abate, and Great Britain will understand that in so far as we are to aid her in Asia we are to do it in ways not bound up with the possession of Asiatic territory. Public opinion here and in Europe believes that we shall end by assuming responsibility for the whole group, and that not so much because we wish to face the task, as because a return of the islands to Spain or the transfer of authority to the natives would not meet with the approval of the conscience of Christendom. At the same time it is evident that at present Aguinaldo and his lieutenants have no disposition to welcome either our protectorate or our ownership, and, if that should prove to be a chronic disposition, it may involve prolonged conflict with the Filipinos. The ultimate result of such a contest is not open to question, but the probable incidents of the contest are not pleasant to contemplate.

The latest dispatches from General Otis indicate that the insurgents have practically withdrawn from the suburbs of



REV. JOHN HALL, D. D.

in some men whom he had trusted but who proved unworthy and troubles in the church have weighed on his declining years. He has served modestly, conspicuously and with large efficiency in advancing the kingdom of Christ. And almost at the allotted limit of man's years, in his native land, as he was about to return to the land of his adoption, he has entered into rest.

What Is Essential to a True Prayer

To pray rightly is not always easy, as we all know. Many a prayer is a failure, quite apart from the question whether it is answered or not, because it has done us no good in the offering. Can we not almost always determine what our prayers are worth, even as we offer them?

If we have some sense of the divine presence, some consciousness of our Father, some instinctive assurance of his vital, loving interest in us, then we can pray aright. And without such a

Manila, and that order prevails within the city. The revenue accruing to the United States is more than paying the expenses of the army of occupation, and in time will prove to be very large. The policing of the American troops is fast improving the sanitary condition of the city. Both opium and those who chiefly use it—the Chinese—are being forbidden admission to the city, and the sale of licenses for lotteries and other pastimes opposed by public morals (in the United States) have been discontinued. In short, the foreigners and natives already understand that a new era has dawned, that life on a higher moral plane is to be made possible for all who dwell under the protection of the stars and stripes.

It is faith in the multiplication of such facts as these, following so swiftly and inevitably upon setting up our authority, that makes a great many Christian people expansionists. They know that the worst type of American rule will be so infinitely better than Spanish that they dare not fail to grasp the opportunity that Providence opens. Nor do they see anything logical in the argument that because the government of New York city is far from ideal therefore Americans are not justified in making the city of Manila better.

Latest advices from General Otis relative to Aguinaldo's strength, and the evidence that the Administration has respecting Germany's ambition to seize one or more of the islands, have forced the Administration to order military as well as naval re-enforcements to Manila. Six additional regiments, drawn mainly from the Pacific and Interior States, will speedily depart from San Francisco. The Oregon and the Iowa, with colliers and auxiliary ships, will sail before Oct. 1.

Spain's Relaxed Grip on Cuba and Porto Rico

Our commissioners in Porto Rico have met with naught but courtesy and a disposition on the part of the Spanish commissioners to facilitate the transfer of authority and the exit of Spanish troops, and it now seems as if within three weeks the last Spanish soldier desiring to return to Spain and remain a Spanish subject would be on the seas homeward bound. Many who prefer to remain in Cuba and become Americans will do so, having had quite enough either of soldiering or of Spanish rule. Reports from San Juan indicate that some of the Spanish civil officials are doing all that they can to make American control difficult in the future by destroying valuable records affecting land titles and other matters which afford opportunities for litigation. That there is considerable illness among our troops on the island, possibly some yellow fever, is admitted, but the equipment of the army with food and medical stores is far superior to that of the army before Santiago, and all that can be done will be done.

Negotiations between the peace commissioners in Cuba have not progressed as fast nor reached such a definite stage as those in Porto Rico, but the Spanish commissioners have agreed to our immediate possession of the ports of Bahia Honda and Jucaro, points on the north and south coast, where we can immediately land supplies for the suffering Cubans. In Havana quiet reigns. From General Blanco down there is a feeling of

bitterness that the campaign in Cuba ended so soon, and that they had no opportunity to test the powers of resistance of the system of fortifications which surround the city.

Throughout the island there is much controversy as to the proper attitude of both insurgents and Spaniards toward the United States. President Maso of the Cuban Republic and the officials of the Cuban Junta in the United States are endeavoring to restrain the insurgents from any overt acts against our authority, and are seeking to bring about such a union of the best elements of the island as will make it possible for home rule to flourish. Whether this wise policy will be accepted by General Gomez and the more militant of the Cubans is an open question. Certain it is that the United States is proceeding now on the assumption that for a time it must be responsible for good order in Cuba, collect revenues and administer local affairs under the rule of military officials.

The London *Times* correspondent in Cuba describes a state of anarchy as existing in interior Cuba. The rate of mortality among the "immune" regiments at Santiago is alarmingly high, and General Lawton already has intimated that it would be wise to recall them and rely on Cuban soldiers, with American officers, to hold the territory.

Political Conventions

The Republican State conventions of New Hampshire and Connecticut, last week, heartily indorsed the Administration's management of the war, and called emphatically for the perpetuation of the gold standard and for currency reform, and the expansion of the navy. In New Hampshire Hon. F. H. Rollins was nominated for governor and in Connecticut George E. Lounsbury, both of them favorites of "the machine." The unsuccessful fight made against Mr. Lounsbury by Mr. John Addison Porter of Hartford, who stood for anti-Machine methods, has not been wholly in vain, for it has called the attention of the people of the nation to a state of affairs in Connecticut which, if it is tolerated longer, will make that State as unsavory in reputation as New York and Pennsylvania now are. Mr. Porter in his fight had back of him the delegates from all the leading cities and towns of the State, but was defeated by the system of representation which gives towns rather than electors the determining voice in the State convention. Thus, as in the case of the State legislature, the rural towns with limited population decide matters at issue, a fact which plays directly into the hands of the bosses, in the one case, and the lobbyists and monopolists in the other.

Foreign Affairs

The assassination of the empress of Austria has intensified European dread of anarchy and anarchists, and it is quite probable that international action against them will result from this cruel tragedy. The body of the dead empress arrived in Vienna last week, and was buried with such pomp as became her rank. Emperor Francis Joseph, in a pathetic and moving letter to his people, has thanked them for their words and acts of sympathy, and assured them that their common grief has woven "a new and intimate bond between the throne and the fatherland." He has

founded a new order of honor in memory of the deceased empress, which will be conferred upon women and girls meriting such distinction by lives of holiness and philanthropy. President McKinley, his Cabinet and the diplomatic corps at Washington attended a service of high mass in Washington on Sunday held in memory of the dead queen.

Notwithstanding the opposition of President Faure, the resignation of General Zurlinden, the minister of war, and the opposition of most of the army officials, the French Cabinet has decided to reopen the Dreyfus case and refer all the documents and records in the case to a judicial commission for revision. If the army forces a crisis now, it will be proof positive that Dreyfus has been made a scapegoat to hide the corruption and weakness of the arm on which alone France had come to think it relied for stability. Rumor has it that already Dreyfus has been removed from his place of exile, and that he now is on his way to France. Zola, who more than any other Frenchman, unless it be Colonel Picquart, emerges with most honor from this affair, will return to Paris next month, not, however, without having first written another open letter to the French people reviewing the history of the case and his participation in it.

French and British interests may clash if France supports the claim of Major Marchand and his French troops to the right of possession of Fashoda, the town on the Nile south of Khartoum in territory which Great Britain must control if she is to have an open thoroughfare from her possessions in Central Africa to the mouth of the Nile. But it does not seem probable now that France will support any such claim, or that the incident can give rise to a controversy incapable of solution save by war.

The British demands upon Turkey for the surrender of the leaders of the Muslim mob who murdered the British troops doing police duty in Candia, and for the disarmament of the Turkish forces and their withdrawal from Crete, have been complied with reluctantly by the sultan. He came to terms when he realized that Great Britain meant business and that no opposition to such forcible British interference would be interposed by Russia or by Germany. Whether this convincing demonstration of the futility of allowing matters to drift along with responsibility divided among the Powers will induce the Powers to act, elect a governor and eject the Turk remains to be seen. If Great Britain and Germany really have come to an agreement, or anything like an alliance, it would certainly seem possible to have order supplant anarchy in Crete. The United States has some interest in the outcome of affairs at Candia, as the Muslim mob murdered our vice-consul there when it was attacking the Christian quarter of the city.

Both houses of the Spanish Cortes having agreed to the cession to the United States of Porto Rico and all other Spanish islands in the West Indies save Cuba, which passes to us as trustee, Premier Sagasta prorogued the parliament last week for reasons that were politic. Debate in the senate ran fiercely while the subject of the conduct of the war and its outcome was being discussed and charges

against the ability and loyalty of the eminent generals who participated in the Cuban campaign were boldly uttered. Premier Sagasta, in the course of a defense of his course, made the interesting admission that the "anemic condition of Spain" was responsible for her present plight, and not the acts of omission or commission of his or any other recent ministry.

The Awakening of China

No surprise is expressed by the officials of the American Board at the significant news that has come from China during the past week, nor will those who have read our columns during the past year be greatly surprised. From all sides, from consuls as well as from missionaries, come reports of a change of attitude on the part of the emperor and his counselors and a disposition to accept the best fruits of Western civilization as rapidly as is wise. That this should coincide in point of time with alleged Russian domination at Peking increases the marvel of it all but does not change the facts, although we are persuaded that when the history of the epoch comes to be written it will be found that the devout character and disinterested wisdom of the English and American Protestant missionaries to China have had more to do with opening the emperor's eyes and inspiring his will than "the mailed fist" of the emperor of Germany or the clink of the bribes of the Russian czar. That Marquis Ito should have been so eagerly welcomed to Peking lately and made so much of by the emperor is considered by some as indicating that China and Japan are drawing together and that the vast empire is about to put herself under the tutelage of the insular Power whose assimilation of the science of the Occident has made her the most formidable and enlightened of the Oriental Powers.

The reforms just ordered by the emperor of China are the establishment of a national university at Peking, with graded schools in the provinces serving as feeders, the curriculum of the University of Japan to serve as a model; the encouragement given to freedom of speech in the newspapers of the realm; the insistence that hereafter all candidates for office must pass examinations in the Western sciences as well as the Chinese classics; the establishment of a postal system; the universal right to memorialize the throne; and the assured and honorable position accorded Christian missionaries and the orders relative to the respect with which they are to be treated by all subjects.

As indicative of the exploitation of the future and the part that American enterprise and capital are to play in the development of the great empire, it should be noted that a syndicate of American capitalists, including several of the Vanderbilts, John D. and William Rockefeller, Hon. Levi P. Morton and Hon. C. S. Brice, has just secured from the Chinese Foreign Office the right to construct and operate a railroad from Hong Kong to Han-Kow, a distance of 900 miles through exceedingly fertile and populous provinces. They expect to expend from \$20,000,000 to \$40,000,000, and should China or any of her European mentors attempt to deprive them of their rights, our Government would be asked to protect the interests of its citizens. Assuming that this is but

the forerunner of similar ventures on the part of American capitalists, it is not difficult to see that the United States sooner or later would have been forced to assert itself in the Far East even had the war with Spain not come and the problem of the Philippines emerged.

For Current History Notes see page 377.

In Brief

How long is it since you recommended a good book to your parishioners?

Senator Kyle of South Dakota, who formerly was a Congregational clergyman, suffered a stroke of paralysis last week.

If in many more churches women would all pull together after the manner described by Mrs. Tead on page 380, much more work would be done with less fuss and friction.

No wonder that Spain is poor. She supports from her treasury 117,000 monks, nuns and other persons under religious vows—nearly five times as many as the former standing army of the United States.

The hospitality of the Unitarian Building is generously extended to our Boston ministers while the new Pilgrim Hall is being completed. The usual weekly gathering will be held in Channing Hall next Monday, and a warm invitation is extended to all to hear Dr. Torrey on Soul Winning.

The raising of the United States flag at Honolulu is dramatically described by an eye-witness in another column. This is only one of the episodes of the year in which the United States has recorded more history beyond its traditional boundaries than in any other year of the nineteenth century.

The *Christian Advocate* is intensely opposed to the use of individual cups at the Lord's Supper, and puts strongly its reasons for its position. But when it calls this use "the saloon method," that excellent journal offers a gratuitous insult to the increasing number of churches which are using individual cups, which is no more a saloon method than it is a family method.

The death of Dr. Samuel Elliot of Boston, formerly president of Trinity College, Hartford, Ct., and later superintendent of Boston's public schools removes one of the most faithful and disinterested servants of the cause of popular education that Boston has ever had. Born to high social position and abundant wealth, he devoted his life to bettering the condition of the less fortunate.

And so the Fayerweather bequests are tied up again in the meshes of an injunction, which debars Amherst, Bowdoin, Dartmouth and a dozen other institutions from disposing of any money paid to them from the residuary estate. If any of the departed spirits desire to return to earth in order to carry out benevolent designs that are frustrated by avaricious relatives, it must be the soul of the old leather merchant who used to do business in New York.

In view of the fact that ministers over fifty years of age are pretty generally regarded as ineligible for pastorates, it is remarkable that the administration of the war with Spain has been almost exclusively in the hands of men considerably past that age. Dewey, Sampson and Schley, Miles, Merritt, Shafter, Wheeler and Lawton are more than sixty years old. It appears to be only in the ministry that men of mature years are considered unfit for leadership.

The Archbishop of Canterbury recently stated to a gathering of Anglican Sunday school teachers that "he had no doubt that

there were inaccuracies in the Old Testament narratives, though the writers told the truth, as far as they knew it." Deeming this to be an "astounding statement," the editor of one of the evangelical Anglican weeklies sent to the archbishop inquiring whether he had been reported accurately. He replied that he had, and he referred his questioner to 2 Sam. 24: 13, and 1 Chron. 21: 12 as specimen inaccuracies.

Evidently a certain Connecticut ministerial association believes in flavoring its meetings with a generous extract of good humor. We find on the card announcing the first gathering for the autumn not only such ponderous themes as Preaching with Authority and How To Make an A 1 Sermon, but this significant statement: "After-dinner speeches will be called for, including 'vacation experiences,' fish stories, snake stories, sea serpent stories, midsummer nights' dreams, reflections on life, *et cetera, ad libitum, pro re nata*." We wonder how many of the brethren will prove themselves rivals of Munchausen.

Rev. Frank M. Bristol, D. D., the author of the notable article in this issue on President McKinley, stands in the front rank of Methodist preachers of the country. Before his recent appointment to the Metropolitan Church in Washington he served prominent Methodist churches in and around Chicago. He is a native of New York State and a graduate of Northwestern University, which has honored him with the degrees both of A. M. and D. D. His tastes are decidedly literary, as evinced by his unusually valuable library of rare books. He is also known as an able student of Shakespeare and is a man of magnetic personality.

There are many churches in Boston and in hundreds of other places which give no evidence on their houses of worship of what they are doing except by a tablet announcing the name and residence of the sexton, who serves as undertaker. The only divine message they seem to suggest is by way of warning to themselves: "Let the dead bury their dead; but go thou and preach the kingdom of God." Mr. Moody puts a mass of homely sense in this exhortation: "When a church gets so stuck up that it won't have a sign out, I believe it has got too high altogether for this world. You take the cathedrals in London, and those great churches have their bill of fare out every week for every day in the week. Why should not we have it in this country?"

Several notable comments on the war were made last Sunday. Rev. Dr. Edward Everett Hale, addressing the Sovereign Grand Lodge, I. O. O. F., which is in session in Boston this week, told his auditors that they met at the close of "one of the great wars of the ages. In 100 days God has set forward the civilization of the world 100 years." President Tucker, preaching the first sermon of the year to the students of Dartmouth, held that no war of such short duration and with so few men engaged ever produced so marked a change in the life of a people. "Its supreme outcome will not be the acquisition of territory but a new consciousness in the American life." He does not believe that it has aroused the military spirit, but he does believe that it has awakened the nation from its provincialism to a realization of its world-wide duties. Rev. W. T. Perrin, one of the ablest of the Methodist clergymen of Boston, defended the annexation of Porto Rico, Hawaii and any other Spanish possessions, holding that the people of the country are "realizing the absurdity of the clause in the Declaration of Independence which says that government derives its just powers from the consent of the governed. . . . The logic of events has made it our duty to do so, and duty is greater than theory. Government derives its powers from God, and God alone, and the nations are responsible to him."

Quiet Talks With Earnest People in My Study*

BY REV. CHARLES E. JEFFERSON, D. D.

XVI. CONSIDERATENESS

It is a high virtue and a rare one. It involves throwing one's self into another's place. And that takes time. And folks are busy. And that is why there are so many inconsiderate people.

Have you ever made a serious effort to put yourself into a minister's place? Do you realize that he is a public servant and that a thousand people have a claim upon his strength and time? There are only twenty-four hours in the day, and for every waking hour there are at least a dozen claimants. Evidently a minister cannot do everything which he may be asked to do.

"I wonder where our pastor is. I do not see why he is not here!" petulantly exclaimed, one evening in my hearing, a leading church woman at a Y. M. C. A. anniversary. She was a saint. She was zealous to have her pastor foremost in every good work and conspicuous in the highest seat at all the feasts. It nettled her to think that he of all men should be absent from an occasion so important. She did not stop to think that a minister cannot attend all the meetings held in his own church, much less those of all the philanthropic and religious organizations which may be doing business in his town. On that very night the supposed culprit was helping forward two other deserving enterprises, one early in the evening by his presence and the other later on by an address. It is self-evident and yet needs to be frequently asserted that a minister cannot be in two different places at the same time.

Laymen as a rule expect too much; not too much thought in sermons, not too much Christlikeness in character, but too much pottering around at miscellaneous things. In many a parish too much pastoral calling is demanded. There are church members whose chief end in life, apparently, is to be called upon, and there are clergymen foolish enough to cater to this morbid craving. They coddle the soreheads to reduce their croaking. They steal time from their study to keep people in a good humor who have an abnormal liking for attention. This is all wrong. The chief end of man, or woman, is not receiving pastoral calls; and church members who grow grumpy if not called upon up to the level of their fancy ought to be excommunicated as disturbers of the peace. There are sins as unchristian and mischievous as drunkenness and prize-fighting, and chronic grumbling is one of them. It is a demon to be cast out of a church at all hazards. No sensible pastor will ever squander time on a professing Christian who has made it the rule of his life not to minister but to be ministered unto, and who compels many to give their lives a ransom for him. Pastoral calling has its place, and a minister who turns his back upon it commits, in my judgment, a serious blunder. Sermons are warmer and juicier after the pastor has been in the homes of his people. There is no book quite so inspiring and suggestive to a genuine preacher as the life of his parish. But pastoral calling may become

a millstone round the minister's neck. He may do too much of it. He may wear himself out in the attempt to satisfy the voracious demands of unreasonable people.

Laymen can help the pastor in pastoral work by being considerate. It is not for them to dictate how many calls shall be made each year or who are the people to be called upon. All such exactions are arbitrary and tyrannical. The pastor knows his parish better than any one else. He knows the people who need him most, knows his own strength and the various demands upon it, and should, therefore, be given large liberty in planning his pastoral labors. To you outsiders the calling may seem haphazard or partial or slovenly, but it will be necessary for you to know a great many things which you do not know now before you are fitted to pass judgment on him. Be considerate. To throw at him as he enters your door the number of months which have elapsed since his last call, or to remind him that some one else has received two calls to your one, or to insinuate that his predecessor was ever so much more faithful in calling than some men you have known, is a species of refined cruelty which Christian love ought to abolish. The only Christian way to get even with the minister who, in your judgment, is remiss in coming to see you is to call upon him yourself. If, as you think, he is doing you an injustice, why not heap coals of fire on his head? Have a quiet talk with him in his study.

Or if you are not brave enough to venture into the parsonage, request him by letter to call on you. If you have a sorrow that you want to talk about, or a sin which you desire to confess, or a problem on which you seek light, send for him. He will be glad to come. It delights a minister to have his people lay their perplexities before him. He is ordained to help people. He cannot help them unless they tell him what it is that troubles them. How much more sensible to invite him into your house and receive from him the help you need than to sit and sulk and make the heart bitter by counting up the weeks which come and go before the doorbell rings! And if you are sick, of course you will send for him. Why not? You send for your physician, why not for your minister? Your physician does not know you are sick unless notified. How can the minister be expected to know? He is a representative of the omniscient God, but he himself has all the limitations of men. The Almighty does not see fit to indicate to his prophets by special revelation the physical condition of the members of the church. When you are sick let the pastor know it. That is sensible, considerate, Christian. But to lie in bed for one week or six, wondering why he doesn't come, telling every caller in plaintive tones that the pastor has not yet called—and to keep on whispering to your friends for six months after you get well that during your illness the pastor never came to see you—that is neither sensible nor considerate nor Christian. Let your considerateness be known unto all men, especially your pastor.

It is the fashion of our time to decri systematic theology, but that is tantamount to the dislike of science.—Prof. John Duncan.

Pencilings

BY A PERIPATETIC

Rev. Dr. John Hall was a large man physically, so large that the ordinary man beside him seemed Lilliputian almost. He was always serious in aspect, and always garbed in black. Now these be three things that often frighten children, making them averse to contact with the great and solemn. Yet withal, Dr. Hall had a way with him that won children. We happened to see him form an acquaintance with a four-year-old Boston lad while riding down town in a Broadway car last spring. Something about the innocent and eager boy seemed to call out the love of the venerable man, so recently bereft of one of his own sons and so recently burdened with the sorrows growing out of internecline strife in the Fifth Avenue Church. Something about the gray-haired, worn patriarch soon won the confidence of the boy, and he left his father, stood by the side of Dr. Hall on the seat of the car as it trundled down Fourth Avenue and Broadway, while the veteran pastor explained to him as best he could the meaning of the posters on the bulletin boards and the thousand and one strange sights which attract the eye of an observant boy. Compelled to leave the car before Dr. Hall did, the patriarch told the boy that he was glad to have met him and the boy spontaneously and naively replied in kind. Dr. Hall proceeded on his way to a funeral. The boy will not know until some years hence who and what manner of man he tempted to a public display of greatness of soul.

There are earlier memories of Dr. Hall which are not so pleasant to recall. It is never a source of lasting pleasure to witness the punishment, however deserved, of a man whose main effort has been to make life better. Yet few who listened to the debate in the Presbytery of New York on the revision of the Confession of Faith could help wishing that Dr. Hall had not entered the fray. Conscience doubtless impelled him to take the side which he did, but his manner of attack upon the good men who differed from him was not to be borne by high-spirited men like Philip Schaff, Charles H. Parkhurst or Henry van Dyke, or even by so angelic a temperament as the then president of Union Seminary, Prof. T. S. Hastings. Consequently imputation met with indignant denial, youth rebuked old age. The man who had ruled the presbytery so long was cast down.

Public attention was last centered upon Dr. Hall last spring when, after resigning his pulpit and accepting the handsome provision made for him as pastor emeritus, he unwisely listened to the pleadings of his people and withdrew his resignation. It was a mistake. It forced the resignations of some of the ablest of his laymen and brought divisions in where only peace had reigned before. Betrayed by a Jewish impostor, Warsawiak, in whom he had implicit confidence, Dr. Hall lived long enough to find himself in a helpless and hopeless minority in the presbytery where his word formerly was supreme, and pastor of a church with factions where once it knew none.

Dr. Hall, by a strange and happy fate, passed away in the land of his fathers. He had a very just estimate of the reason for his own success in the Christian ministry. In 1889 he said: "If I have had any success in the work of the ministry it is because I have endeavored all through to hold forth the Word of Life. I have no skill, genius or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend upon flowers round about the pulpit and flowers in the sermon to draw the people I should abandon the pulpit." Sanctified common sense was his chief weapon, and that exercised within a very limited range of action. No one ever expected him to lead in any ethical or scholastic reform. To him the church and the kingdom of God were synonymous. He was a priest rather than a prophet.

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The Religious Side of President McKinley

How He Has Borne Himself During the Present Crisis

BY REV. F. M. BRISTOL, D. D., PASTOR METROPOLITAN METHODIST CHURCH, WASHINGTON, D. C.

The Chief Executive of this nation is supposed to be the representative American, the embodiment of the national character. The American people are religious. They can be justly represented only by a religious man, a man too deep for doubt and too broad for bigotry, with mind strong enough to fear God and heart pure enough to love humanity. The first characteristic demanded of such a representative man is righteousness, the fruit of a trained intellect, an enlightened conscience and a sanctified heart.

The last presidential campaign was prosecuted on a higher plane, so far as personalities were concerned, than any other in our history. The candidates were so indisputably above reproach in moral character as to silence the tongue of slander, much to the satisfaction of all high-minded citizens. When Mr. McKinley was elected to the high office of the presidency every citizen, of whatever party, could say, and hesitated not to say, "he is a clean man." The entire press of America and of Europe felicitated our country on the purity, honor and Christian manliness of the newly elected President. Having been lifted into the intense light of public scrutiny and put to the severest tests, that character has not betrayed the world's high confidence nor for a moment failed to represent the humane judgment and righteous conscience of this Christian republic.

The clean personal life and untainted political record of Mr. McKinley are acknowledged by every statesman and politician, regardless of party. His beautiful, ideal home life has won the admiration of every honorable man no less than of every wife and mother of the land. He is universally admired as a man of profound and intelligent convictions, sterling patriotism, humane feelings, ingenuous, courteous and most gentlemanly manners, the soul of honor—an ideal American.

But Mr. McKinley is not only a highly moral man; he is devout, religious, Christian, a firm believer in God and Christ and the Bible, as the best and greatest in our history have been. He is a thorough Methodist by training and choice; not a narrow sectarian, but, while true to his own church and her scheme of faith, he is most liberal toward all the religious schools, appreciating the loyalty of all the great churches and their providential place and mission in the nation's moral training and in the evangelization of the world.

The President is a faithful attendant upon the public worship of the Sabbath. Rarely, and then only under peculiar stress of circumstances, is he absent from his pew when the minister enters the pulpit. Every Sunday morning, rain or shine, a beautiful bouquet of flowers, gathered from the White House gardens or conservatory, is sent to the Metropolitan Church for the pulpit by order of the "first lady of the land." After the services these flowers are usually distributed in small bouquets among the sick of the vicinity.

The President's recent Thanksgiving

Proclamation, an extraordinarily noble Christian document, breathed the spirit of faith in Providence and of gratitude to God which animated the American heart. Only a man of prayer could have called the nation to prayer with such words as these: "It is fitting that we should pause and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of divine grace and give devout praise to God, who holds the nations in the hollow of his hands and worketh upon them the marvels of his high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory."

The President was an earnest and devout participant in the thanksgiving services held in the Metropolitan Methodist Church at Washington, when, with the vast multitude, he was often moved to tears by the powerful emotions which the impressive occasion inspired. He is an earnest, sincere worshiper; in manner simple, unassuming and manly. He takes an active part in all the services of the congregation, joining in the Apostles' Creed, the responsive reading of the Scripture, the Lord's Prayer and the singing of the hymns. He is rarely, if ever, absent from the monthly service of the Lord's Supper. It is his desire to be unnoticed as a worshiper, to have no more attention paid to him than to any other member of the congregation. It would indeed be embarrassing, if not offensive, to him to have the minister directly or indirectly make him the object of his remarks, or in any way call attention to him or emphasize the fact of his presence. In this he is one of the people, thoroughly democratic and brotherly. One special courtesy, however, the congregation always insist upon extending the President. After the benediction has been pronounced by the pastor the congregation remain standing until the President and those who may be with him have passed down the aisle and out of the audience-room.

Mr. McKinley greatly enjoys gospel preaching and has a warm place in his heart for the minister of Christ. No man is a more attentive, appreciative and helpful listener than he. Never does he take his keen but kindly eye from the preacher, but, following him closely from beginning to end, he honors him with an attention worthy of his sacred theme. He does not enjoy sensational preaching, and, although he appreciates a patriotic discourse in its place and season, he has too good taste and too profound a reverence for the sacred functions of the pulpit to be edified by political preaching. Some people would call him old-fashioned in his religious notions. I have heard him say, with a look of earnestness, "I like to hear the minister preach the plain, simple gospel—Christ and him crucified."

When his official responsibilities were less numerous and weighty, Mr. McKinley was an active worker in the church.

I recently met in the East a prominent business man of Chicago, who remembered with pleasure the time when he was a member of the Sunday school in Canton, O., of which Mr. McKinley was the superintendent. In other prominent official capacities has he served the church of his choice.

His early interest in Sunday school work was inspired by a love for the children, which has always been one of the noblest traits of his character. Perhaps no President has ever manifested greater fondness and respect for the American boys and girls than Mr. McKinley. Seldom does he or his beautiful wife appear at a door or window of the White House on a public occasion that they are not surrounded with a bevy of happy children. I have been present during the President's official hours, when he would receive senators, congressmen and others who had business with him. Often the visitor would be accompanied by a little boy, a son or friend. The President would invariably pay special attention to the lad, shaking his hand heartily and speaking a kindly word, and manifesting an interest in him such as the boy could never forget.

A more humane, kind-hearted man never sat in the presidential chair. In this virtue William McKinley is the peer of Abraham Lincoln. He is emphatically a man of peace, and, although he has proven his courage and valor on the field of battle in defense of his country, he dreads, with all a true Christian's love of humanity, resorting at any time to the cruel arbitrament of the sword. In his thought war should be the last, not the first, resort of civilized nations in the settlement of international disputes. While his humane feelings would not permit him to look with indifference upon the sufferings of oppressed Cuba, those same humane feelings inspired the hope that Cuba might be liberated by arbitration or diplomacy without the horrors of war. Mr. McKinley was slow to war but swift in war. For two sufficient reasons he stood firmly opposed to hurrying into war with Spain. When certain enthusiastic men were urging him to

cry havoc
And let slip the dogs of war,

he knew this nation was not ready for war. It had not ammunition for a campaign. The Government needed time for preparation. It had not arms, clothing, food or medicines to outfit an army to be ready on the instant to meet the army of Spain. All men of sense have praised the wisdom and policy of the President's delay in even encouraging Congress to declare war. But, furthermore, with all the confidence in our ability to drive Spain from the Western world which the mighty resources of his country inspired, he had no heart for war, but, like Grant, Sherman, Von Moltke, Wellington and the greatest patriotic soldiers of Christian history, he deprecated the havoc and miseries of war.

During the conflict no man has suffered more keenly than he in hearing of the

suffering of our soldier heroes. His heart has beaten in sorrowing sympathy with every heart that mourns its dead and looks in vain for the return of the good and the brave. Many a grateful heart must have thanked God for a President whose great sympathy prompted him to say: "With the nation's thanks let there be mingled the nation's prayers that our gallant sons may be shielded from harm, alike on the battlefield and in the clash of fleets, and be spared the scourge of suffering and disease while they are striving to uphold their country's honor. And, withal, let the nation's heart be stilled with holy awe at the thought of the noble men who have perished as heroes die and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds and bonds by reason of the awful struggle."

With all the reasons for exultation which the success of our army and navy have furnished him, Mr. McKinley has preserved the most serious bearing as if realizing that, terrible as war is, Providence was using this nation for the promotion of a universal freedom and that he and every American citizen had reason to stand in awe of our nation's wondrous destiny. Through these trying months, so marvelous in their developments and revelations, the President has borne himself with the seriousness, honor, humanness and devout reliance upon God which mark him as belonging to the highest type of Christian statesmen.

One cannot have come in contact with this providential man without feeling that the controlling force in his character and life is righteousness. One notices in him that robust conscientiousness which ever asks, "What is right?" and at any hazard of fortune, place or fame dares to maintain the right. As at the beginning of the war for the liberation of Cuba the question with Mr. McKinley was, "What is right?" so at every step in preparation for and prosecution of the war that has been the question—a question of honor, not of policy, of right, not of politics.

In the final disposal of the territorial acquisitions of the war, as to what will be done with Cuba, Porto Rico and the Philippines, we may confidently expect the President of the United States to be governed by what he thinks is right, right in the sight of the world, right in the sight of God, not simply by what he thinks is good politics so much as by what he knows is good morals. In the end all the world will acknowledge still the pacific genius of this republic, and it will again be demonstrated in our history as William McKinley would have it be that "righteousness exalteth a nation."

The Flag Raising in Honolulu

BY SARAH L. GARLAND

It was one of the strangest and most solemn experiences I have ever known. The present Executive Building was formerly Iolani Palace. Great verandas or porches are on every side, with long, wide flights of steps leading up to them. It was in front of this Executive Building that the ceremony took place. Balconies to the very top of the building were packed with people; the great stand erected in front of the steps for the principals in the drama, and beautifully decorated with the American and Hawaiian colors, was filled to the utmost, as well as reserved seats on either

side. The wide drive roped off and guarded by members of the National Guard gave the effect of the frame to a great picture; and beyond the rope, in the enormous semicircle which included the building, were stationed the different companies of the National Guard, the marines and men-o'-war's men from the Philadelphia and Mohican and the large body of Hawaiian police. Near one end of this great semicircle, just behind the little company of gray Grand Army men which formed its front rank at that point, we found a corner into which we could insinuate ourselves.

Such a throng as we looked out upon! Six or seven thousand, of every nationality, of all sorts and conditions of men! Many hundreds were standing on the tables and settees provided for the great *luans* (banquets) for the troops bound for Manila. If there had been any hilarity it would have been simply a monster jollification, and one could have given more than a passing thought to the striking effects of beautiful gowns, varied uniforms, tropical coloring and all else, as parts of the picture. But as the minutes passed a great hush fell over that vast multitude. The diplomatic corps, President Dole, his staff and cabinet, Minister Sewall, the consul and high naval officials had all filed out in solemn procession upon the grand stand. Prayer was offered; then the formal transfer of sovereignty was made, the president and American minister standing face to face. Every soldier stood at present arms. In a moment the salute of twenty-one guns, for the Hawaiian flag, boomed forth, each report followed, as if by an echo, by the salute from the flag-ship in the harbor.

The Hawaiian national hymn (*Hawaii Ponoi*) never sounded finer or more martial than it did that day as it bade good-by to the old flag. All faces were turned upward to that flag as it floated from the central tower of the Executive Building. The Hawaiian members of the band, sixteen men, had been excused and had retired. They could not take part in the great public farewell to the flag. The music ceased and for one instant the flag still floated, then, as it was slowly lowered, utter stillness held every one mute. A great wave of intense feeling seemed to flow over the multitude; for the moment in which we were in a country without a flag the oppressive silence, the sadness for many, the expectancy were almost more than could be borne; the tension was tremendous. There were few who did not weep.

A clear, resounding call from the bugler of the Philadelphia, a sudden stir through all the throng, as though a new breeze were bringing life and hope, and then, with the triumphant, ringing strains of the Star-spangled Banner, up rose majestically our own dear flag, sure and steady and reaching the truck with the last grand chord.

And then how the trade wind shook out its great folds and sent it streaming and rippling out over the heads lifted to gaze! Was it ever so beautiful? And three mighty cheers burst forth and men turned and grasped each other's hands and hats and handkerchiefs were waved.

Then those who could hear listened to Minister Sewall's speech. The oath was administered to the president and his cabinet and the troops marched away, the marines forming on King Street in two ranks, through which the National Guard marched to the barracks that those who wished might swear in to serve the home government. We stopped for a moment to look in upon the great hollow square of soldiers, most of whom took the oath.

As we watched the ceremony I caught words, now and then, from a group of Hawaiian young women who stood behind us. They were evidently of the best class and felt intensely all this change, but as the stars and stripes went up there came from one of them the repressed exclamation, "O, you beautiful thing!" A moment later one said:

"See the old flag lie there! Poor old soul, what is to become of it now?"

The G. A. R. men were all on fire with patriotic enthusiasm. One turned to his comrades, with his face kindling, and cried in fervent tones: "There she is! That flag, sir, is the most beautiful one afloat in the universe today!" A chorus of "Yes, sir!" from his comrades. "I tell you, sir, that wherever that flag floats there is prosperity and happiness and peace!" Again the chorus of "Yes, sir!" Then one deaf old man turned to us to say, in a quivering and confidential tone: "I've just been telling the boys that where that flag goes she goes to stay." And so on and on.

The whole ceremony was as simple, dignified and impressive as one could wish it to be. There was surely a sentiment of genuine sympathy for those to whom this transfer of sovereignty is a sad thing. We are all sorry for the Princess Kalulani, who has borne herself in a most womanly manner all through this trying experience. She is suffering for the wrongdoing of others, and there is really much that is fine about her. To many Hawaiians there is only sadness and darkness in this change, for they fear a general degradation of their race, and that they will be looked down upon and pushed to the wall. They fear that their position will be like that of the Negroes in the South, and to a people of so much spirit and pride of race there is deep bitterness in the thought. With other Hawaiians—those who have had a share in the government or who realize the spirit that underlies this transfer—it is a glad thing. We feel that now the government has acquired a soundness and stability which it could not have assumed under previous conditions. The vexing questions which before arose as often as they were stilled can never come up again.

The Enlargement of the Field of the American Board

AND ITS BEARING UPON OUR GIVING

BY REV. JOHN R. THURSTON, WHITINSVILLE

In a previous article the writer presented the fact that the members of our Congregational churches gave the past nine years 19.1 per cent. less per member annually for the work of the Board than they did in the ten years from 1869 to 1878, falling from \$1.073 to \$0.868. Had the average given by each member in the years 1869 to 1878 been given this year, the amount would have been \$670,552 which is \$275,985 more than was given last year, and which with the \$185,424 received from legacies by Sept. 1 would have made the aggregate receipts for the year \$856,976, which is \$181,939 more than the estimated expenditures of the year. This \$181,939 would have paid the debt of \$45,130 remaining from last year and left \$136,809 for keeping up the work, preventing the great reductions which are so seriously crippling our missions.

Attention is now asked to another fact which has been known but may not have been kept in mind. It is that while the average contribution per member has decreased so much the field of the work in new missions established has been much enlarged. While the income from each member has diminished the call for expenditure has increased very much. This increase in call for expenditure has not come simply from the legitimate increase of expense in the individual mission, arising from the growth of the work which comes with the success we constantly pray God to grant (this increase would naturally be provided for by the increase in the number of church members which each year brings), but also from the entering of new fields, thus adding to the number of missions and to the populations to which we seek to give the gospel.

Let us look at this enlargement of the field. In 1871 it seemed to the Board that the churches wished a work like that which they had heretofore done in Catholic countries through the

American and Foreign Christian Union should now be done through the Board, through which they did all their other foreign missionary work, and in the annual meeting at Salem it was determined to undertake it. The plan was that a special contribution should be made each year by the churches for this special work, so that it might not be a draft on the resources of the Board given for its other work. But few churches made this special and extra contribution, and soon the work was merged with the general work of the Board without an increase in the contributions equal to the added expenditure. This new work led to the establishment of the three missions; in Austria, in Spain and in western Mexico.

In 1879 came the Otis legacy. One condition of the gift was that a portion of it should be spent in enlarging the mission field. This led to the establishment of six new missions—the West and the East Central African, the South China (at Hong Kong), the Shansi, the North Japan (since merged in the Japan Mission) and the North Mexican (since united with the West Mexican Mission). The plan was that the Otis legacy should provide for the support of these six new missions for a series of years, in the expectation that then the contributions from the churches would have so increased that they would be ready to take up the work so begun for them.

But this hope has not been realized, for during the ten years after this legacy came, from 1879 to 1888, the average annual contribution of each member fell from what it had been the previous ten years \$0.188, or 17.5 per cent. There seemed to be a feeling that because there was a large portion of the legacy which could be used for current expenditure in the general work therefore there was justification for giving less to the work of the Board and giving more for other forms of Christian work, for during these ten years the average annual total benevolent contribution per member increased 16.4 per cent. More was given per member for all purposes, but less for the work of the Board. This diversion of contribution from the Board it was hoped would be temporary and that when this legacy was spent the churches would be ready to go back at least to their former rate of giving to the foreign work. But this return has not yet appeared. During the last nine years this legacy and that of Mr. Swett have been all spent, and now the whole enlarged work comes upon the churches for their sole support. But instead of increasing their contributions to meet this new demand, the average annual contribution to the Board has fallen below that of the previous ten years 1.9 per cent.

Last year there was expended for this new work, undertaken since 1871, \$90,700, or almost exactly one seventh of all that was expended for all the missions. We come then to this fact: we have increased the expenditure by addition of new fields in these past twenty-seven years 16.6 per cent. beyond what is expended for the older missions, but the individual members of the churches have lessened their annual contribution 19.1 per cent. Is it asked how our missions have been maintained with this diminished giving? The answer is plain. As long as these legacies held out they were used to prevent a deficit. As these were exhausted the appropriations to the missions, especially the older ones, were reduced again and again, until the work in many fields, especially in the employment of native agency, educated at great cost, has been most seriously crippled, and the re-enforcements needed to prevent the crushing overwork of the forces in the field, and to keep the work from loss in prestige and progress, these re-enforcements have been withheld. Where are our pledges to our missionaries, given when we called and sent them into the work the King has committed to us?

But what should we do now? Shall we give up these new missions or shall we continue to overwork our missionaries and with-

hold the means needed to carry on the work begun, and not use the agencies given us by the success already granted? God forbid. But does some one ask, Are not the churches giving all we can reasonably expect? Surely the average annual gift for the past ten years of each member of \$0.868 cannot exhaust their power or fill their duty of giving to carry the gospel to the one hundred millions who are looking to the 625,864 members of our Congregational churches for the bread of life. Surely we can restore the rate of giving for our foreign missionary work of thirty years ago. Should we not greatly increase it?

One thing seems to be essential for this—that every person coming into the Christian life should be plainly and continually taught that today the foreign missionary work is a large and essential part of Christian service, and this service must be rendered by much daily prayer for foreign missions. The Master makes half of our daily prayer to be world embracing in its scope, and this praying must be accompanied by thoughtful and large giving of money to carry on the work for which such prayer is offered. Without such prayer and such giving no one has right to the name of Christian. To secure this the pastors must be the great agents. What possibilities are there in the loving, loyal work of the thousands of pastors of our churches? And are not our responsibilities measured by our possibilities?

Current History Notes

Turkey has issued a decree forbidding Jewish colonies to settle in Palestine. This is a distinct rebuff to the Zionist movement and may have been inspired by Germany, Emperor William having other plans for Palestine when it ceases to be under Mohammedan rule, as it must inevitably some day.

On Sept. 29 the people of Canada vote on the question of prohibition of the liquor traffic within the borders of the Dominion. Rarely if ever has there been any movement to test the sentiment and conviction of so many people on this living issue, and the outcome will be awaited with intense interest by observers in all lands.

In Constantinople the relations between the Porte and the Armenians are less strained, but in Anatolia there are few signs of improvement. In Van, Bitlis and Erzurum Armenians are still murdered, their houses plundered, their stock stolen, their women violated and forcibly converted to Islamism. The guilty are never punished. The victims receive no redress.

Lorenzo Snow, the new head of the Mormon hierarchy, in a formal statement issued last week asserted that "polygamy does not exist in Utah, either secretly or openly." Such is not the testimony of men in Utah in whose word we have more confidence than in that of Mr. Snow. The admission of Utah to Statehood now seems to have been a sort of a bunco game on Uncle Sam.

Chaplain McIntyre of the battleship Oregon and Chaplain Carstensen of the 158th Indiana Regiment are to be given an opportunity by the War Department to make good their charges brought publicly against superior officers in the navy and army. The court-martial to try Chaplain McIntyre will assemble in Denver, Col., Sept. 26, as it was in that city that the offense charged was committed, and there witnesses can be secured with least expense to the Government. Chaplain McIntyre insists that he did not say what he is reported to have said about Admiral Sampson and Captain Evans of the Iowa, or that if he did it must be attributed to the fact that he was unwell, unstrung and not himself when he spoke. It is a serious matter.

The conference at Omaha last week at which bimetalists and monometalists stated without hindrance or feeling the reason for the faith that is in them was full of importance as an

educational event. Politicians concede that the free silver issue is dead in the West and South. Brooks Adams, Esq., an eminent Eastern bimetalist and an historian of some note, just home from Europe, states frankly that if the Democrats of Massachusetts wish to nominate him as governor they must take him as an ardent expansionist or "imperialist," for he believes that the free silver issue is dead, that we should hold all former Spanish possessions, and that we should immediately conclude a formal alliance with Great Britain to protect Anglo-American interests in Asia. Mr. Adams is of the historic Massachusetts Adams family.

None of the reports of the battles of the British with the followers of the Mahdi at Atbara last year and at Omdurman this month dwell much upon the fatalities suffered by the dervishes or by Tommy Atkins. The fact remains that the slaughter of the fanatics by the machine guns of the British troops was terrific. But worse still, it is the custom of the British soldiery either to kill their wounded foemen, or let them alone after battle, and this not because the British soldiery has suddenly become brutal, but solely because experience has shown that the character of the wounded makes any other course impossible. The wounded Soudanese warrior will simulate death and kill without compunction approaching surgeons or nurses. Wounded unto death, he will strive to kill any British or Egyptian who comes to render aid or assuage pain. Knowing naught of mercy in life, he asks for none in the extremity of death, and he gets none.

Those individuals and corporations who tried by subterfuge and falsehood to secure bonds in large quantities from the Government when the last issue was ordered by Congress have retained ex-Secretary of the Treasury Carlisle to fight their cause in the courts, the Treasury Department having refused to deliver bonds to them. Such impudence deserves more than defeat—it deserves punishment. As for Mr. Carlisle he might be about better business. But then his former record as an attorney for lotteries indicated long ago what his professional code is. The plight in which the speculators are now, thanks to Secretary Gage's vigilance, is one that makes one who loves to see the bitter bitten rejoice. Not scrupling to resort to forgery and bribery in order to prepare their bids, they now find that all their slyness and deviousness goes for naught. One of the most alarming features of the affair is the revelation it gives of the low standard of ethics in many banks and financial institutions whose keystone is supposed to be honesty—of directors as well as employees.

The Massachusetts judiciary will continue in the high esteem everywhere accorded it so long as such men as Charles N. Bell are appointed to the bench. Mr. Bell, who comes of a distinguished New Hampshire family, though for many years a resident of this commonwealth, has for more than a year past been serving, by reason of his eminent familiarity with the law, upon the commission for the revision of the Massachusetts statutes. One of the judges of the Superior Court said, upon learning of his appointment, that he had three qualifications which were mainly essential in a good judge—honesty, knowledge of the law and patience. To our readers, perhaps, it will seem a further qualification that he has for years adorned the best and highest traditions of the office of deacon in the Congregational church—Trinity Church of Lawrence. As a member of the ecclesiastical council called by the First Church, Lowell, in 1896, his counsel was of no little effect in bringing about the unanimous findings of that body. Judge Bell takes his seat upon the Superior bench at the close of this month.

Not power with men but power with God is the first thing.—Andrew Murray.

THE HOME

Knowing

One summer day to a young child I said,
 "Write to thy mother, boy." With earnest face
 And laboring fingers all unused to trace
 The mystic characters, he bent his head
 (That should have danced amid the flowers instead)
 Over the blurred page for a half-hour's space,
 Then, with a sigh that burdened all the place,
 Cried, "Mamma knows!" and out to sunshine sped.
 O soul of mine, when tasks are hard and long,
 And life so crowds thee with its stress and strain
 That thou, half fainting, art too tired to pray,
 Drink thou this wine of blessing and be strong!
 God knows! What though the lips be dumb with pain
 Or the pen drops? He knows what thou wouldst
 say.

—Julia C. R. Dorr.

The Whispering
Nuisance

"It is getting to be possible to recognize the regular attendants at Church because they, almost all of them, carry on such cheerful conversation throughout the service. Last week I went to another church, and a few seats in front of me our good Deacon W. and his wife chatted pleasantly most of the evening." Perhaps many of us have cause to think that this bitter critic was describing our own church, and more's the pity. This unfortunate habit apparently holds sway more in the city than in the country. There it is the half-grown boy or girl who is annoying, but in the city age and position seem to foster the habit. It is a fact that a regular sitting has been changed in a certain church because the minister's wife and daughter whisper so loudly it is impossible to enjoy the service near them. Religious meetings are not the only ones to suffer. In a prominent working girls' club music is provided for the first half-hour, and pains is taken to choose such as is pleasing and educative. Yet while it is being rendered the wealthy ladies interested and the officers of the club stand in the rear talking and laughing. There is an effort to make the exercises informal, but it would seem to a casual observer that the girls are being taught bad manners instead of ease and friendliness.

College Girls in a
New Field

That two college graduates should decide to establish a public laundry is a long step toward the prophecy made by Prof. Lucy Salmon in her book on Domestic Service: "On economic grounds alone this generation will relegate the washing machine and the wringer to the attic or the front parlor, where it has already placed the spinning wheel of its ancestors." It is greatly to the credit of the Boston Branch of the Association of Collegiate Alumnae that it has been turning its attention to domestic science investigations. In another column we print some conclusions of the sub-committee which made a study of the laundry problem. Its report bears evidence of careful and earnest investigation by a group of educated women, and we commend the whole paper as published in *The American Kitchen Magazine* for September to every housekeeper who seeks to simplify conditions of living. One outcome of the movement is certainly significant. The writer of the report, Miss Mary A. White, A. M., Smith College, has become so thoroughly convinced that satisfactory public laundries are practicable that, with the help of her sister,

also a Smith graduate, she has decided to establish one in Brookline. Mrs. E. H. Richards has consented to become the consulting chemist of the establishment. This is a decidedly new field for college women and scientists.

Another Duty of
Mothers

Although wives have been told over and over again in the last few years that they ought to know all about their husbands' finances, we judge that the proportion who possess this knowledge is still very small. In speaking of a business failure the remark is often made: "It was such a shock to his wife, for she supposed that they had plenty of money and always would have." This ignorance is not usually the fault of the wives but of the husbands, who are unwilling to talk with them about money matters. Where a man has a fixed salary there is seldom any trouble, but when the income is a varying quantity, dependent upon the condition of trade or the variations of the stock market, a man feels like shielding his wife from the worry and nervous strain which he cannot avoid. It is difficult to make him understand that both would be less anxious if the knowledge were shared, and that it would then be easier to economize when necessary. It seems to us that mothers should instruct their sons in this matter so that they may begin life with correct views. It would seem perfectly proper, too, that when a daughter is ready to marry the mother should have a frank talk with her future son-in-law, advising him to make his wife his confidante in money matters, with the assurance that she has been so trained as to make the best use of such knowledge.

In the Seat of the Scornor

BY KATE UPSON CLARK

A large part of the misery of the world is caused by scornfulness. Scripture is full of rebukes for the scornor. Lowell remarks in his letters that "it is so easy to be proud!" We usually associate pride and disdain with riches and high social position. Thus the commonest sorts of scorn are entertained by those who live in grand parts of the town for those who reside on the back streets, by the fashionable for the unfashionable, by the finely clad for the shabby, and soon. But those who do not possess wealth are frequently more scornful than those who do. The poor are prone to consider themselves less subject to this vice than their richer neighbors. On the contrary, they are often more liable to it.

The cutting airs of the Vere de Veres are sometimes easier to bear than the scorn of the half-educated for the ignorant, of the married for the unmarried, of the tall for the short, of the slender for the fat, of the beautiful for the homely, of the early riser for the slothful, of the daily cold bather for his less courageous fellows, of the immaculate housekeeper for the less particular, and a dozen others. It is a vice inherent in all human nature, this detestable scorn, and the Bible shows its usual wisdom when it warns us, in a hundred places and by almost as many methods, to beware of it. We are told that a scornor is the most hopeless of beings. He "heareth not rebuke." He has

"judgments" prepared for him. He is scorned by the Almighty, while he that "sitteth not in the seat of the scorner" is blessed.

If one will take the trouble to analyze this contemptible vice it is seen to be composed of selfishness, cruelty and hardness of heart. All of the lesser vices feed upon it. It is strongest, like conceit, among those who have the least claim to merit. Herbert Spencer says, "The pride of science is humble, compared with the pride of ignorance." One of the most subtle kinds of scorn is that which seizes good men when they find that others, quite as good as they are and perhaps better qualified to judge of evidence, interpret the Bible differently from themselves. The scorn between sects would be amusing, if it were not so serious and bitter.

Some kinds of scorn seem to be harder for certain people to bear than others. For instance, one cringes before the thought of confessing poverty. He will almost dishonor himself rather than reveal the fact that he cannot afford the expenses which his richer neighbor supports comfortably. Another might greatly prefer scorn for his poverty to that scorn which a right-minded man might justly feel for the weak soul who lives beyond his income in a foolish desire to ape the manners of the rich. It should be a main object with us all to avoid righteous scorn and to disdain any other kind.

Wordsworth is a good poet for those to read who find themselves prone to this sin. Children might well be taught some of his beautiful lines on humility, such as:

Know that pride,
 Howe'er disguised in its own majesty,
 Is littleness; that he who feels contempt
 For any living thing hath faculties
 That he hath never used, and thought with him
 Is in its infancy.

In his poem To a Child, he begs,

Of humblest friends, bright creature, scorn not one.

He tells the literary not to scorn the sonnet, in his time much ridiculed as a form of expression. He might well have warned that haughty guild against many other similar prejudices. It is a singular manifestation of the artist nature that, in whatever line it may chance to develop, it is frequently scornful of others. The maker of literature looks down on the journalist. The journalist is too apt to feel contempt for the man who spends weeks in polishing a line of poetry. The impressionist painter scorns the pre-Raphaelite. The whole lofty race of artists, instead of being, as they should be by reason of their glorious gifts, above the rest of creation in spirit as well as ability, seem even more fallible than most mortals in the direction of pride and its consequences.

Most of us would rather meet a tiger than a scornor. Our self-respect and proper pride may support us and keep us from revealing the wound which has been administered, but it rankles, nevertheless, and much prayer and rational meditation may be needed to restore our equilibrium. Even the scorn of the just, which may be well-deserved, burns and inflames. One can understand how the man who is persistently scorned by society soon loses all ambition and wraps himself in a garment of indifference to dull the pricks. Those of us who are compelled to associate with scornful or critical persons must learn to

go steadfastly on our way, remembering the advice of the wise poet who wrote:

By thine own soul's law learn to live,
And if men scorn thee take no care,
And if men hate thee take no heed,
But sing thy song and do thy deed,
And hope thy hope and pray thy prayer,
And crave no praise they will not give,
Nor bays they grudge thee for thy hair.

September

Now hath the summer reached her golden close
And, lost amid her cornfields, bright of soul,
Scarcely perceives from her divine repose
How near, how swift, the inevitable goal.
Still, still, she smiles, though from her careless feet
The bounty and the fruitful strength are gone,
And through the soft long wondering days goes on
The silent sere decadence sad and sweet.

The kingbird and the pensive thrush are fled,
Children of light, too fearful of the gloom;
The sun falls low, the secret word is said,
The moldering woods grow silent as the tomb;
Even the fields have lost their sovereign grace,
The cone-flower and the marguerite; and no more
Across the river's shadow-haunted floor,
The paths of skimming swallows interlace.

Still a brief while, ere the old year quite pass,
Our wandering steps and wistful eyes shall greet
The leaf, the water, the beloved grass;
Still from these haunts and this accustomed seat
I see the wood-wrapt city, swept with light,
The blue long-shadowed distance, and, between,
The dotted farmlands with their parceled green,
The dark pine forest and the watchful light.

I see the broad rough meadow stretched away
Into the crystal sunshine, wastes of sod,
Acres of withered vervain, purple-gray,
Branches of aster, groves of goldenrod;
And yonder, toward the sunlit summit, strewn
With shadowy boulders, crowned and swathed
With weed,
Stand ranks of silken thistles, blown to seed,
Long silver fleeces shining like the noon.

In far-off russet cornfields, where the dry
Gray shocks stand peaked and withering, half
concealed
In the rough earth, the orange pumpkins lie,
Full-ribbed; and in the windless pasture field
The sleek red horses o'er the sun-warmed ground
Stand pensively about in companies,
While all around them from the motionless trees
The long clean shadows sleep without a sound.

Under cool elm-trees floats the distant stream,
Moveless as air; and o'er the vast warm earth
The fathomless daylight seems to stand and dream,
A liquid cool elixir—all its girth
Bound with faint haze, a frail transparency,
Whose lucid purple barely veils and fills
The utmost valleys and the thin last hills,
Nor mars one whit their perfect clarity.

Thus without grief the golden days go by,
So soft we scarcely notice how they wend,
And like a smile half happy, or a sigh,
The summer passes to her quiet end;
And soon, too soon, around the cumbered eaves
Sly frosts shall take the creepers by surprise,
And through the wind touched reddening woods
shall rise
October with the rain of ruined leaves.

—Archibald Lampman, in *Lyrics of Earth*.

Rewards of Pleasantness

It is worth while to pause occasionally to sum up what we are gaining or losing by pleasantness or by impatience. Even when we show righteous disapproval how much of its usefulness is lost if we are unpleasant about it. Among our friends who of the acid ones has much influence? Even those who wish to be the most helpful seem powerless if they show that they are always alive to their neighbors' faults. On the other hand, how many rewards come to the woman who sees the good qualities of others without feeling called upon to rectify their faults. She is repaid for her secret efforts to maintain a pleasant disposition by winning a reputation for warm-heartedness, cheerfulness and the ability to bring out the best that is in her friends.

Ellen's Baby

BY CAROLINE B. BURRELL

Ellen was engaged by my mother for general housework when she first came over from Ireland, a strong girl of nineteen, with rosy cheeks and bright gray eyes. But that was long before I remember her. When I was a toddler and the torment of the kitchen there had been already three children before me, to all of whom she had been nurse, companion and friend. What our household would have done without Ellen palsies my imagination.

When our delicate mother was shut up in a darkened room with one of her severe headaches, she would creep softly out, after her soothing ministries, and whisper: "Whist now, children, whist! Sit ye down by me table and help me wid the cookies, there's the good children."

Well she knew the value of the bribe she offered! Down we sat in a joyful row at her table, with the tops of pepper boxes and tin covers of baking powder cans, and laboriously made the bits of dough she gave us into delicious, if grimy, dainties. She had been busy, perhaps, with her ironing or scrubbing when the necessity for quiet arose, but, however imperative the work might have seemed to another, it could always be laid aside by Ellen if my mother needed quiet.

In her bits of leisure, perhaps while the pudding was baking and the table was ready spread, she would tell us of Norah, always the same story.

"Shure ye don't want to hear me tellin' of that baby again," she would respond to our urging. "Ye know all about her now."

"Yes, but tell us, tell us, Ellen," we urged.

"Well, then," she would begin, smoothing down her apron, "Norah was me baby. Me mother died and left her to me, and I was only a bit girl of fifteen and jist a crazy thing, always a-runnin' after the cows and climbin' the fences and pickin' of the flowers, shure. But when she died and I took that wee, blue-eyed darlin' in me arms it made a woman of me, it did that."

"But tell us where you lived, Ellen," we would prompt her, for the story must move in regular course.

"Me uncle took us in, for we two was all alone. An' I tended her and washed her, and curled her pretty hair and sewed her bit gowns"—

"Same as for us," said my sister, complacently.

"An' she growed and growed," went on Ellen, "an' learned to walk, and she would run after me all day. 'Ellen,' she would call, 'Ellen, where is ye?' if I was out of her sight."

"And then she was three," we would remind her as she paused.

Ellen sighed. "Yes, she was three, an' a sweeter darlin' never stepped. An' my uncle died, too, then, an' I had to lave my baby an' cross the sea to earn money for her. My heart it was breakin' to lave her, and she a-clingin' to me that way," and Ellen had to stop and wipe her eyes in the corner of her apron.

"But you're going to send for her soon," we said, in chorus.

"O, yes, soon now, indade," she would reply, cheering up, and then we would take up the story and carry it on for ourselves as we told of all we would do when Norah came.

The years slipped by with magical swiftness. Our circumstances changed; my father moved West and times were hard. Ellen's little hoard in the bank did not increase rapidly, for her wages were small, but she could not be tempted to leave us, even to hasten the joyful day of reunion with her "baby." She sent a monthly sum to the widowed aunt who gave a home to Norah, which left her but a small margin.

In the course of a few years, when her little fortune approached the needed amount, there would always come some pressing demand from the old country for help. Once the cow died, once the hayrick was set on fire, and once—O, the dreadful time!—Norah was sick and there were bills for the doctor and for medicines. Ellen's round, smiling face would lengthen and sober when these payments were met and her little store dwindled, but in a day or two her cheery laugh would peal out again and she would say: "O, well, praise be to the saints, it won't be long now till me baby comes over! When ye see her pretty blue eyes and her little curls a-bobbin' and hear her say: 'Ellen, where is ye?' O, thin won't ye love her jist!" And she would break out into one of the Irish ballads, full of gay runs and quavers, which always rose to her lips when she spoke of her baby.

Eighteen years had gone by since Ellen had first come to us, when one day the doctor's carriage stopped at our door and our mother called her up from the kitchen. She protested that she was not ill and came into the room most reluctantly, but the doctor's call was a long one and when he left Ellen was put to bed. The weeks dragged slowly for the active woman. Her place in the kitchen was filled and the work went smoothly on, but Ellen resented the intrusion of a stranger into her domain and fretted against her own weakness. One day we found my mother crying in her own room after the doctor's daily call, and she told us that Ellen, our dear Ellen, was not to live. It was a sad day for us who had loved her so well and whom she had loved and cared for so faithfully, a sad, sad day.

Ellen gradually grew to know the truth and in her own quiet way to accept it; but one wish filled her heart—her Norah, her baby, to see her once again!

"I feel I must, ma'am, an' there's some money in the bank—not quite enough"—

"Not a word, Ellen," said my mother. "I shall send for Norah myself and she shall come at once. Your aunt can easily find some one to send her with."

"O, yes indeed," said Ellen. "She'll be no trouble to any one. A better child never lived."

"I do believe Ellen thinks Norah is still a baby," said my mother as we left the room.

Ellen failed rapidly, but her heart held her body up; she could not go till Norah came.

"An' what will she do when I'm gone?" she murmured one day.

"I will keep her with me always, of course. Did you think I'd let any one

else have her after all your kindness and faithfulness to us?" said my mother, indignantly.

Ellen's tears fell fast as she took my mother's hand and kissed it in her own warm-hearted Irish fashion, and she was comforted.

"Norah won't get here any too soon," said the doctor one morning as he left.

My father had gone to meet the steamer, and that very day, just at dusk, he came into the sitting-room followed by a tall, raw-boned, clumsy Irish girl, uncouth in the unaccustomed finery of shop-made coat and gaudily beflowered hat. Could this be Ellen's baby? My mother went up to the sickroom to prepare Ellen for the arrival. But she had heard the stir below stairs and was staring eagerly at the door with flushed face and painfully quickened breath.

"She is here, Ellen," said my mother, quietly, "and she will come up at once. Try and be quiet now, or you will be worse."

"Worse for seein' my baby, is it?" she whispered, scornfully. "It's well I am to know she is close by. O, to see her sweet blue eyes and hear her little voice a-callin' me!"

"But, Ellen," interrupted my mother, aghast, "you know it was many years ago that Norah was a baby. She has grown up just as my babies have, and she is a woman now."

But the excited voice went on repeating over and over: "Norah, my baby, my own little baby."

My mother could not quiet her and dared not keep her longer in suspense, yet she trembled for the poor creature on the verge of so terrible a shock and so cruel a disappointment. How strange that we should never have dreamed in all these years that the simple soul was failing to realize the change time was making in her little one.

"Norah," said she, as she returned to the sitting-room, "Ellen is very, very ill. We are afraid she cannot live long."

"Yes, ma'am," replied Norah, stolidly.

"She loves you so dearly," went on my mother, "she is just keeping alive to see her baby again! Do you not remember her at all?"

"Only just, ma'am," replied the girl, evidently impressed by the solemnity of the moment, but unable to call up any emotion over the death of one who was to her but a name.

"I cannot face her again," suddenly exclaimed my mother, sinking into a chair. "Poor, poor Ellen! What an awful blow for her!" and she burst into tears.

"I'll go, mother," said I, and Norah and I climbed the stairs to the sickroom.

Ellen's voice was heard before we reached the door—"My baby, my baby!"

"Here is Norah," said I, as cheerfully as I could, and we stepped into the room.

Ellen raised herself from her pillows and held out her arms. I pushed Norah quietly forward.

The look of blankness which came over the sick woman's face was only less dreadful than the sudden hushing of her voice and the falling of her extended arms.

Norah sat down by the bed.

"Ellen," she said, taking her sister's hand, "don't you know me? It's Norah, little Norah!"

Ellen said nothing, but gazed into the young woman's face piercingly.

"Don't you know me, Ellen?" persisted Norah.

Slowly Ellen drew her hand away; slowly she turned her face to the wall. Even in this hour of anguish she would not hurt by a word this stranger who sat by her.

I called my mother and she bent over the bed and spoke as to a little child.

"Ellen, speak to Norah. She has come so far to see you. You did not think she would have grown up, did you? See what a strong woman she is. Are you not proud of your baby?"

"My baby!" murmured Ellen despairingly at last, and a flood of tears gushed from her eyes.

She was gentle and patient after a little, when she was calm again. She spoke to Norah politely as she would have done to any stranger from her old home. She inquired after her aunt and the old neighbors and said, "Ye'll have a good home here, Norah, when I'm gone."

After a little we left her alone with my mother. She never told us of what the stricken woman said, or of the comfort she tried to bestow; but Ellen fell asleep at last, and before we knew it she had slipped away to the land where there are no disappointments.

A Pull All Together

BY LOUISE ORDWAY TEAD

We were not satisfied. There seemed to be a waste of effort. We were not united in our work, although we had the same end in view. There were the few good sisters who carried on the foreign auxiliary. They met once in two months and bemoaned the lack of interest of the other women. There were those who carried on the prayer meeting for women, and were sure the spiritual tone of the church was not what it should be. Once a month there was a small gathering of women who talked over the home missionary interests in our broad land. A group of young women were organized to do work among the poor near at hand, while a sewing circle of older women met at intervals and hemmed aprons and prepared for sale. The mothers' meetings appealed to many and were well attended. The social gatherings of the church were in charge of a committee chosen by the pastor. They started on their round of soliciting for supper with fear and trembling. The young women organized for mutual improvement, but after a time interest waned. Sometimes we had three gatherings of the various societies in one week.

"Is there not a better way?" was asked, and the question has been answered with satisfaction. Two years' experience has confirmed all expectations. We reorganized entirely. One society was formed with six departments, foreign, domestic, mothers', devotional, social, literary. Over each department is a vice-president. There is a secretary for each, and the foreign, home and literary have separate treasurers. There is also a general secretary and treasurer.

The president opens the meeting each week, conducting any general business. Then the vice-president for the afternoon takes charge. The first week of the month is the mothers' department, the second is the foreign department, which is auxiliary to the Woman's Board. The prayer meeting comes the third week and the domestic department the fourth. The latter includes all home missionary interests, the poor and suffering of the neighborhood and the work in every part of the land.

The social department has charge of the

church sociables. Twenty-five women provide a supper by giving a dollar and a loaf of cake. The same ladies serve only once a year, so the burden of providing is distributed. Under this department are committees for calling on the sick and the new comers, on welcoming strangers in church, church house-keeping and an outlook committee.

On the extra afternoon which comes every three months is held a survey meeting. The roll is called, reports from committees heard and general matters discussed. The annual membership fee is \$1, and a collection is taken at each meeting. The money from membership fees is equally divided between the foreign and home departments.

The results have been most gratifying.

(1) There has been but one meeting a week, thus saving time. (2) The attendance has increased, there being two or three times as many present as formerly. (3) Interest has become enlisted in more causes. The foreign department and prayer meeting show this especially. (4) Friction has ceased. Plans are talked over and all work together for their accomplishment. (5) The financial results have been surprising. We have been able to do our full share towards all causes. (6) Our whole church work has become more unified and effectual.

In many churches similar organizations have been started and all are unanimous in praise of this as the more excellent way than the old one. It is thought by many that the crest of the organization wave has been reached and we are now entering upon a time of centralization and conservation of our forces. Busy women most devoutly hope so.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

73. A MARRIAGE IN HIGH LIFE

Deterred by family dissent,
Long have these patient lovers waited;
But now with gay and rich display
Their nuptials will be celebrated.

Proud E.—I may not mention names,
Suffice it, he is noble, good—
Brings out from Spain a gorgeous train,
As gallant Spanish nobles should.

While S.—a high-born damsel she—
Herself adds some last dainty stitches,
And helps, at least, to plan the feast
'Mid Holland's delft and dykes and ditches.

An oddly sorted pair, some say;
I know not; this has been related
To puzzle you; now tell me, do,
What rank they bear—'tis plainly stated.

MABEL P.

74. A MENAGERIE

"This (1) lot of beasts and birds has 41 heads and 100 feet," said the manager, "and you will find within it the following illustrious personages: (2) the first Chief Justice of the United States (1745-1829); (3) the founder of the Society of Friends; (4) a Greek mathematician who flourished about 250 B. C.; (5) the first circumnavigator of the world; (6) the knight-architect of a world-famous edifice; (7) 'The Ettrick Shepherd'; (8) a hero who died on the Plains of Abraham; (9) an English poet and novelist (1785-1866); (10) the creator of a country named Lilliput; (11) a famous American pirate; (12) an English statesman (1621-1682); and (13) the author of John Burns of Gettysburg."

F. L. S.

75. AN ACROSTIC

(The initials of the lines form an anagram.)

No foolishness will he allow;
Each soldier must know when and how
And where his duty should be done;
Then do it in no way but one.
The uniform must fit just right;

Right, too, must be the arms and bright.
In all respects both night and day
Must he be ready for the fray.

T. H.

76. A GLADSTONIAN CHARADE

To FIRST and NEXT combined
His heart was ever true;
While THIRD and FOURTH and LAST,
As one, did oft offend him.
The WHOLE—a phrase—will tell
You what he longed to do;
And WHOLE—one word—tells where
Opponents longed to send him.

NILLOR.

77. CHARACTERISTIC INITIALS

1. Crossed Courageously. 2. Was England's
Greatest. 3. Americanized Historical Geog-
rapher. 4. Just Judge. 5. Rebels Energeti-
cally Led. 6. War's Master. 7. Loved Ani-
mals. 8. Joyous Home Poet. 9. Wise Pa-
triot. 10. America's Liberator. G. RAY.

78. NUMERICAL

He is used to rush and hurry, 'mid the scramble
and the scurry;
Cool as Arctic foxes furry, though the air is hot as
curry;
1-2-3 one thing will worry and will put him in a
hurry.

Many a huge 1-2-3-4 they have rolled within his
door;
Many a 4-5-6 they store all 5-6 his basement floor;
Though his workmen tugged and tore, he was placid
as before.

All the work he oversees, mind and body quite at
ease,
Till a sudden cough or sneeze makes him tremble
at the knees,
And he shivers like the trees in a chilly autumn
breeze.

Ah, his collar plays him tricks! The 1-2-3-4-5-6
Just rolls down between the bricks; so he pins it
and it pricks,
And he knows he's in a fix, and he's crosser than
two sticks.

M. C. S.

ANSWERS

68. Doughty; On; Near; Quickly; Upon; I;
Ximenes; On; Thousand; Earth. Initials—Don
Quixote.

69. Ill, Man, R. I., Md., O., Pa., Mo., Me., Mass.,
Ore., Miss., Minn., Wash., Neb., Penn., La., U. S.,
Tenn., Conn., Ken., Can., N. B., B. C., Ark.

70. Braes, bears, sabre, bare, baser.

71. One minute.

72. 1. John Bull. 2. John Dory. 3. Johnny-
cake. 4. John Apple.

Abbie A. Tidd, Westboro, Mass., gave solutions
of 64, 66; K., 61; Nillor, Middletown Springs, Vt.,
60; Susan F. Paine, East Woodstock, Ct., 64, 66;
B. T., Somerville, Mass., 64, 66.

Many have declared "characteristic initials" the
neatest of all tangles if the characteristics are well
chosen and furnish a fair clew, as they help in a
delightful way to brush up one's biography and his-
tory. G. Ray's selection seems to have been well
made.

A Study of Public Laundries

In the report of the Boston Branch of the
Association of Collegiate Alumnae on The Re-
moval of Laundry Work from the Home, to
which we refer editorially, the writer dis-
cusses the *pros* and *cons* of public laundries.
Two objections often brought against them
are thus proved to be less serious than is com-
monly supposed:

It has been a frequent remark: "I don't
wish my garments washed with the clothes
of all sorts of people," or "I should be
afraid of catching some disease if I sent
my clothes out." These feelings, natural
as they are, would probably be dissi-
pated by close investigation. The sorters
of the soiled articles are certainly those
who are most exposed to the danger of
contagion, but there already exist strict
laws forbidding that infected clothing
be sent to these places, and we have
learned by inquiry from the Massachu-

setts State Board of Health, as well as
from the workers themselves, that the
danger is too slight to be considered.
Work done in public laundries whose
space is used for that work alone is, as
a rule, safe, and a sufficient ground for
this common objection exists only when
the clean clothes are returned to us from
washwomen's tenements or Chinamen's
living-rooms, which, for aught we know,
may be abodes of uncleanness and dis-
ease.

Most of the clothes pass through suffi-
cient hot water and steam to remove the
danger of contagion, and, while an in-
finitesimal risk may be granted, it does
not compare with those which most of us
incur from buying fruit of a street vender
who keeps it in his bedroom, or meat at
a market where sanitary conditions are
not perfect, or, yet more, from visiting
crowded shops or riding in close cars,
and our conclusion is that the sanitary
objection is untenable when the work
comes from a good public laundry. . . .

Laundrymen differ widely in their an-
swers to the question whether hand work
is preferable, and we shall not attempt to
give their opinions, but state simply
what our investigation has led us to re-
gard as probably the best method. We
may say frankly that our prejudices at
the start were on the side of entire hand
work as the ideal when expense need not
be considered. We now think that the
claims for the washer and extractor (in
place of the wringer) are just and that
steam washing and wringing, if done with
great care, thoroughly cleanse the clothes
and with less wear than the hand process,
but we believe that, with the possible ex-
ception of collars and cuffs, all articles
can be more perfectly ironed by hand
than by machine, and that wearing ap-
parel usually fits better when carefully
done by hand.

There are a few laundries about Boston
which practice this method. Why more
do not is chiefly a question of profit. The
largest expense in a laundry is wages.
Any method which tends to increase the
number of workmen decreases the profit,
and whenever we have suggested to laun-
drymen the use of more water and better
soap and outdoor drying in place of
bleach and of greater care in the use of the
machines the common reply is that these
methods take more time than they can
afford to give. This statement might
seem conclusive had we not found a few
laundries which not only approve of these
methods but practice them with success
financially, as well as in the quality of
their work. Hence it will be seen that it
rests largely with the patrons to raise
the standard of the work, for if they give
their custom to those laundries alone
which use good methods other laundries
will realize the necessity of exercising the
same care.

Our conclusion is that the patrons of
laundries will naturally fall more and
more into two classes. In one will be
found those who can afford to pay for
fine, careful work and who appreciate
that the cost of such work cannot de-
crease while wages and rents remain as
they are. Such customers may find hope
for yet greater gain in the quality of the
work in the fact that a few laundries ap-
preciate their requirements and are striv-
ing to meet them. The class of those
who can afford to pay for steam work
alone has a bright prospect of very low
prices for a fair grade of work, and there
is no doubt that the number of those who
send out a part of their laundry is fast in-
creasing.

The child-heart is so strange a little thing—
So mild, so timorously shy and small,
When grown-up hearts throb it goes scampering
Behind the wall, nor dares peer out at all!
It is the veriest mouse,
That hides in any house,
So wild a little thing is any child-heart!

Child-heart! mild heart!
Ho, my little wild heart!
Come up here to me out o' the dark,
Or let me come to you!
—James Whitcomb Riley.

Closet and Altar

*I will cry unto God most high; unto
God, that performeth all things for me.*

"There is no rest for the wicked,"
"There remaineth a rest for the people
of God." Between these poles of distress
and expectation lies the territory of our
experience as sinners, who by God's help
strive and hope to overcome. And in that
hope and effort comes our present rest,
like a bird that is in and out again, like
gleams and foretokenings of the home that
Christ prepares.

The best will is our Father's will,
And we may rest there calm and still:
O! make it hour by hour thine own,
And wish for naught but that alone
Which pleaseth God.

—Paul Gerhardt.

The kingdom of heaven is not come
even when God's will is our law; it is
come when God's will is our will. When
God's will is our law we are but a kind of
noble slaves; when his will is our will we
are free children.—George Macdonald.

It was a deep, true thought which the
old painters had when they drew John as
likest to his Lord. Love makes us like.—
A. Maclaren.

We wait for thee through days forlorn,
In patient self-denial;
We know that thou our guilt hath borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it
Until thy hand remove it.

We wait for thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

—From the German of Hiller.

To disobey conscience is to commit the
last disloyalty. It is to learn to be untrue
to yourselves.—W. J. Knox-Little.

Speak to us, O God, in words of calm
and power that the troubled sea of our
desires and griefs may be at rest. We
have striven and failed. We have hoped
and fallen. We have hoped and
been disappointed. Yet we have never
sought for thee with our whole hearts
but we have found thee close at hand.
Our purest and most intimate affections
speak to us of thine enduring, all-
embracing love. When we are weary
we remember that thou weariest not.
When we have failed we take refuge in
the thought of thy long-suffering pity and
enduring righteousness. When we are
overburdened and distressed we lift our
hearts to thee. In all experiences thy
completion meets and sustains our in-
completion. Everywhere thou addest
gift to gift until we are uplifted and our
hearts are glad. So bold us, Lord,
above the level of our doubts and fears,
so quicken us to childlike trust, so glo-
rify thyself in us through work and
pleasure, life and death, that we may
share the peace of God that passeth
understanding. We ask in the name of
Jesus Christ whom thou hast made our
peace. Amen.

The Conversation Corner

MY DEAR CORNERERS: Now that all your various vacation voyages by land and sea (for you who study the etymology of words know that a *via-ge* may be on land as well as on sea) are printed up to date—although I am sure there are others still to be reported—I think I will tell you of my outing. For of course it would never do to miss the fashion of a summer trip, even though it gave much less rest than a quiet staying at home!

There are two principal things to prearrange for one's vacation, each requiring prolonged and profound consideration—where to go, and whom to go with. As for the first, it must be out of New England; Cape Ann, Cape Cod, Nantucket, Mount Desert, White Mountains, Green Mountains—none of these will fill the bill this year. It must be a foreign tour—I must “go abroad,” like the rest. Not necessarily across the Atlantic: I have not time; I cannot pay; to work my passage on a cattle steamer I am—unwilling. The “Tour of the Three Provinces” caught my eye—that is the very thing; it is to a foreign country, it is by an “international” line, it does not require many days nor many dollars.

A suitable companion appeared at the right time. He was a minister, so that I should be sure of being in respectable and scholarly company; besides, he was an Englishman by birth and might help in encountering any special difficulties in customs or language in the British colonies! But at St. John in the first of the “Three Provinces,” where the *St. Croix* took us in a day and a night, we were joined by a gentleman and lady of true New England ancestry and antecedents, so that our quartet had one majority for “Uncle Sam” in case of any international controversies.

As you know by your geographies New Brunswick is separated from Nova Scotia by the Bay of Fundy, across which the *Prince Rupert* took us in less than three hours—and a royal trip it was. Through a narrow gap in the high coast line we entered a beautiful bay of fifty miles square—that was the famous Annapolis Basin. On its opposite shore nestled the charming little town of Digby, attractive in its varied scenery of hill and wood, bay and river, and especially for its quiet restfulness. Here we rested—somewhat quietly, on foot and in boat—for twenty-four hours.

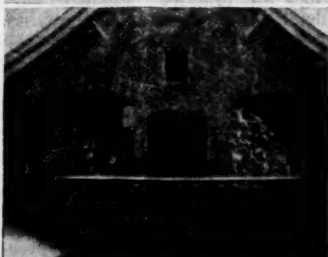
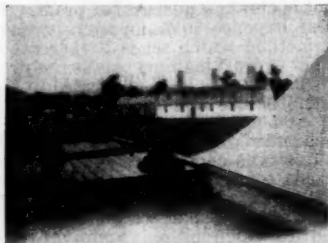
I caught for you in my kodak two glimpses of Digby life, unfamiliar in most of our homes. In the first, two bright boys were engaged in a curious kind of fish-curing—not spreading codfish on flakes, but placing the sounds of fish (of *hake* in this case) upon long lines. I computed that the boys were tending about three or four thousand of them, and the appearance was that of so many thousands of tiny dolls' handkerchiefs hung out to dry on clotheslines.

The other picture was taken at an Indian camp, “around the Raquette.” That

was the direction all the boys gave us, although no one seemed to know why the bay was so called, but probably on account of its resemblance to an Indian snowshoe, like the “Moccasin Bend” in the Tennessee River at the base of Look-out Mountain. The “Raquette” proved too large for our shoes to accomplish, and an accommodating boatman sailed



us across. The Micmac boys called their cottage a *wigwam*, which showed their relationship to our New England aborigines, for their red-skinned neighbors farther north in British America live in “mitch-waupis,” and our boy Pomiuk was found in a “tupik.” The boys were named Peter and Paul, indicating that they had been christened by Catholic missionaries. There was another lesser Paul with them, but when he saw me snap the kodak he must have popped



into the wigwam! Unlike the hake-sounds boys, Peter was doing nothing at all and Paul was helping him. Perhaps they were having their summer vacation.

Regretfully leaving Digby, its Melrose family summering there and the jolly Yale tutor, curiously expert in hypnotizing the hotel pussy, we went to Annapolis by the “Flying Bluenose,” where we rested for an hour and a half. This is

the ancient “Port Royal,” the oldest settlement in North America, always excepting St. Augustine in Florida. It was in 1604 that De Monts and the more celebrated Champlain sailed through Digby Gut into Annapolis Basin and landed here. The place has had a most eventful history—discovered and deserted, captured and recaptured, a battle ground on which French and Indians, English settlers, sturdy warriors from Massachusetts Bay and, later, the Loyalists of our Revolution fought for the mastery.

The ancient Fort Anne is still carefully preserved with its barracks, erected by Queen Victoria's father, the Duke of Kent, and with its powder magazine and gloomy prison, dating back to the early French occupancy. The barracks and the magazine are seen in the first two cuts, and the “Black Hole” prison in the last. The gentleman on the rampart is not an English officer but one of our party from New England. The boy in front of the entrance is not a Cornerer but the son of the keeper of the fort. Right where he stands, however, I fell into conversation with a youth who was making the tour of the Provinces with his mother and happened to be with us that day, and found that he was a well-known Cornerer of past years, whose letters from Vermont, from Europe and perhaps from Alaska you have read! It was a surprising and very gratifying incident, and gave us a pleasant addition to our party as we traveled onward.

It is singular how much enjoyment a vacation party gets out of slight occurrences—all the greater if in the line of petty misfortunes. One of our own little party had occasion to regret his absent-mindedness for coming away from home and leaving his carefully prepared lunch on the dining-table. A second member had a curious experience in finding, on arrival at his railway destination, that his check did not agree with that on his valise, but he so stoutly protested that he knew his own valise, he had traveled across the continent with it, that the baggage-master gave it up. The sequel was that his key did not fit the valise, which had to be carried back a long way and, after a while, exchanged for its duplicate. The third man of the party contributed his portion to the company's amusement by protesting that his ticket was safe, when the Digby conductor went through the car proclaiming a ticket found. During the day he happened to refer to his “Three Province” ticket and found that the coupons for two Provinces were missing! Station agent, conductor, chief of police were interviewed, only to learn that the ticket had gone to Halifax. That chief of police was a gentleman and telegraphed it back—but the incident scored one against No. 3! Add the misfortune of the man who boarded our steamer in Boston thinking it the Provincetown boat. Off “the Bug” we slowed up and a pilot sent a small boat for him.

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR OCT. 2

2 Chron. 14: 2-12

Reformation Under Asa

BY REV. A. E. DUNNING, D. D.

The last quarter's lessons ended with the captivity of the northern kingdom. We now turn back to a study of the southern kingdom of Judah, over which Asa, the grandson of Rehoboam, began to reign twenty years after the division of the kingdom following Solomon's death.

While the lessons of the coming quarter are taken from various books, five are from the second book of Chronicles. We therefore consider for a moment these records. The two books of Chronicles were originally one. They were given that name by Jerome, who translated them into the Latin Vulgate. The translators of them into the Greek Septuagint called them "Things Omitted."

These books were written after the captivity of Judah, of which they give an account. The first book contains the names of several generations after Zedekiah, the last king of Judah [1 Chron. 3: 19-24], which, unless these names are later additions, show that the time when the book was written was not earlier than the third century before Christ. The Chronicles appear to have been compiled from a number of books now lost, about a dozen of which are named, among them the histories of Gad and Nathan, the prophecy of Ahijah, the vision of Iddo and the history of Shemalah.

The aim of the writer seems to have been to give a condensed summary of history from Adam to the end of the captivity of Judah, from the point of view of a devout Jew. In such a summary, written long after the occurrence of even the latest of the events recorded, we do not expect accurate details, nor need we try to reconcile apparent discrepancies of statement. When we read in the lesson that Asa took away the high places [v. 3], and in the next chapter [v. 17] that the high places were not taken away, or that Asa "had no war in those years," and in 1 Kings 15: 16, that "there was war between Asa and Baasha, king of Israel, all their days," we see that the writer of our lesson was making general statements, looking back through a long vista of years, by the aid of such records as he could find. Some high places were taken away by King Asa; not all. Some years of his reign warfare was not actively carried on with Israel, though a state of war existed.

The value of this lesson lies in what it teaches of the career of a righteous man. In this case he was a king of Judah. The principles which governed him are those which will give honor to any life. Each one who adopts them must apply them to his own circumstances. These principles are:

1. Moral reformation [vs. 3-5]. Asa found himself surrounded by idolatry, licentiousness and the plagues which go with them. Being king he was responsible for these conditions, for he had power to remove them. The worship of Baal and other false gods was accompanied by indulgence in the most degrading vices. The temples were polluted by disgraceful rites performed as worship. In the great Egyptian temple at Karnak is a famous hall containing fifty-eight pillars or columns, and many of the figures carved on them are suggestive of revolting ceremonies. Probably the pillars of the places in Judah where Baal and Ashtoreth, the male and female native divinities, were worshiped were of the same character as those at Karnak. Such a prostitution of religion would weaken the character of the people and render them an easy prey to nations nobler than they.

Asa took away the altars and pillars and Asherim and sun images and commanded the people of Judah to seek the Lord God of their fathers. The chronicler simply states the fact. He does not describe the process. No doubt it took several years. It required a wise head, a righteous heart, a persevering

will. Even a king must have the support of his people. When they are sunk in superstition and idolatry, as these people were, they do not rise to righteousness at the word of command. They must be patiently persuaded to do right, constantly fortified in their purpose, inspired with loyalty to their leader. Many a king has sought to do what Asa did and failed and lost his throne besides. Asa deserves honor, not only for a righteous purpose but for skill and devotion enough to carry it out.

A measure of honor is due to those who find themselves surrounded by corruptions and denounce them. It is commendable to do right and to tell others that they are wrong when such telling is true. But if Asa had done only these things he would have found no place in this history. The man who finds himself a sovereign, as is every American citizen, and who patiently sets himself to destroy wickedness and ennoble the people whom he helps to govern is worthy of a place with King Asa. In places where liquor saloons and gambling houses and licentious resorts abound, where government connives at them and rulers profit by them, where the people are degraded that the few may rise in riches and social influence, it is easy for those who do not share in the profits of vice to denounce it. It is kingly to inspire people to throw off the curse and rise to manhood.

2. Business sagacity [vs. 6-8]. All the while that Asa was pulling down strange altars and breaking the statues of the sun god and the moon goddess he was fortifying the cities and organizing an army for defense. Righteousness and industry go together. One chief step in reform is giving to the people something to busy their minds and hands. He made them see that it was worth their while to live well. He taught them that they had a country worth loving and defending and a God worth worshiping, who gave them peace for a purpose.

Men who succeed in reforms are fertile in putting before people motives to live well. Responsibilities sober men. To lead a man to take pride in his own home, in his town, in his country and to do something for the honor of all these is to make him a nobler man.

3. Faith in God. Asa cultivated it all the time he was destroying idolatry and setting people to work to beautify and fortify their cities. When the time came to test faith he was ready. A great army came up against Judah. But walls were built for defense, weapons were forged, an army was drilled and in battle array. Then Asa cried to God for help and help came. The chronicler truly says that the Lord smote the Ethiopians before Asa and before Judah. He had been getting the people ready to smite them for years. The walls and towers and weapons were instruments in the hands of God. Back of them all were the men who had learned how to use weapons and face an enemy. The strength of Judah lay in the men who did their best because they trusted in God and had a high idea of what they ought to do for him.

It was no sudden command, no magic or miracle, which made Asa a successful king. It was the devoted labor of forty years, marred

by mistakes but exalted by a righteous purpose and a steady faith in God, which made the nation strong and defeated the Ethiopian. To such a life every American citizen is called. He may not accomplish everything he desires. He certainly will accomplish something worthy of his manhood and of his country if he is faithful to God, to himself and to his native land.

Mrs. Rorer

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BOOK REVIEWS

DR. CHEYNE'S LECTURES

The third series of American Lectures on the History of Religions, delivered last winter by Rev. Prof. T. K. Cheyne, D. D., are on *Jewish Religious Life After the Exile*. They were delivered before nine different institutions in this country, including Yale and Andover Seminaries. They represent the general conclusions of the higher criticism, modified somewhat by the author's personal convictions. The religious life of the Jewish people before the arrival of Nehemiah, the reconstitution of the Jewish and Samaritan communities under Nehemiah, Ezra and Manasseh, the hindrances to the perfect development of Jewish religious ideals, the meaning of wisdom in the wisdom-writings, and from orthodox and heretical points of view, and the higher theology of Judaism and its relation to foreigners—these are the topics, dissimilar yet related, which these six lectures discuss.

Their temper is candid and they exhibit considerable learning. They deal with men and events in a very matter-of-fact fashion and with a noteworthy positiveness. They are careful not to dogmatize arbitrarily or offensively. But the assumed balance of probability is accepted so often as practically equivalent to knowledge as to lead the critic to wonder just where the line between them is drawn. No one, however, will accuse Dr. Cheyne of any desire to beg the question, and his study of his interesting theme is exceedingly enjoyable and rewarding. Whether one agree or disagree with his characterization of Nehemiah or Job, or with his theory of the origin and significance of the Proverbs, what he has to say is fresh and suggestive. His pages are rich in stimulus and they go far to make the life and religion of the ancient Jews seem for the time being as real as those of today. [G. P. Putnam's Sons. \$1.50.]

HARNACK'S HISTORY OF DOGMA

The fourth volume of the translation, by Neil Buchanan, of this important work completes the second volume of the German original. Its opening chapter corresponds to chapter seven in that second volume. The main topic is the Divinity of Christ, and the special theme of this chapter is The Doctrine of the Homousia of the Son of God with God Himself. The three following chapters treat of The Doctrine of the Perfect Likeness of the Nature of the Incarnate Son of God with that of Humanity, The Doctrine of the Personal Union of the Divine and Human Natures in the Incarnate Son of God, and The Mysteries and Kindred Subjects. To the opening chapter there is an appendix on The Doctrine of the Holy Spirit and of the Trinity, and to the fourth one on The Rise of the Orthodox System.

The importance of the period covered by the volume is obvious, including, as it does, the histories of the Arian, Nestorian, Eutychian, Monophysite and other great controversies, and of the councils of Nice, Antioch, Constantinople, Ephesus and Chalcedon. The great leaders of the church are portrayed tersely, yet often vividly. The work is a condensed summary of the highest value. In a large degree it is a cool, impartial statement of facts, a conscientious historical record in which personal predilections are subordinated to the demands of calm, critical scholarship. Yet the writer's judgments of course reveal something of his sympathies and are those of an intelligent thinker and not a merely mechanical compiler and classifier.

For students of theology this masterly work possesses rare interest, and it would be hard to find elsewhere so much material in fact and suggestion packed into so small a compass. Yet, in spite of its conciseness, it is thoroughly readable. Such passages as the narrative of the development of the doctrine of the Lord's Supper are of deep and lasting interest. The

translator, it should be added, has done his part of the work uncommonly well. [Little, Brown & Co. \$2.50.]

STORIES

Lovers of tales of wild and perilous adventure, told picturesquely and even dramatically, will find *The Lady of Castel March* [Doubleday & McClure Co. \$1.00], by Owen Rhosecomyl, greatly to their taste. The scene is the Wales of the early part of the last century, or perhaps somewhat earlier. The adventurous spirit of the age and the wild and stormy character of the people and their family feuds suggest the facts of the plot and the author is master of a most appropriate and effective style. Two of the characters in particular are especially striking conceptions, grotesque and almost weird but sustained consistently and with unusual power. A tender romance or two supply the gentler qualities needed to soften the harshness of the main plot, and, all in all, the book is one of the best of its class.

Mr. E. S. Ellis, that fertile author of books for boys and girls, has made use of the experiences of the gold miners in the Alaskan region in his latest story, *Klondike Nuggets* [Doubleday & McClure Co. \$1.00]. It describes the adventures of two bright boys who go to the Klondike region with an old miner and bring back better fortune than falls to the lot of most who make that hazardous journey. Their history is exciting and entertaining and it will stimulate mainly self-reliance and high integrity. It is written in a breezy, graphic manner and ought to become a favorite book.

To expose the injustice of the law of Massachusetts in respect to the distribution of a husband's property at his death is the motive of *The Tragedy of a Widow's Third* [I. P. Fox. 75 cents], by Anna C. Fall. The author is a member of the bar of this city, and therefore may be assumed to possess trustworthy knowledge of the facts. The case imagined is that of a woman, most of whose husband's property has been paid for by her money, and who, by his sudden death intestate, is compelled to see most of the property go to his son by a former wife who has no concern for her. Her troubles might have been prevented easily by ordinary forethought, yet there certainly is room for improvement in the law. The chief merit of the little story is the clearness with which the evil which needs correction is explained.

Miss Mary E. Wilkins's little volume of short stories, *The People of Our Neighborhood* [Doubleday & McClure Co. 50 cents], the contents of which originally appeared in *The Ladies' Home Journal* and which is a volume in that journal's Library of Fiction is republished again, for at least the third time. It describes certain village characters—the wise man, the unlucky man, the neat woman, the good woman, and others—and some village gatherings—a quilting-bee, an apple-paring-bee and the Christmas Sing—with lifelike fidelity and racy humor. It will have to be republished many a time yet.—In the Messrs. Scribner's series of Stories by Foreign Authors [75 cents each] the two most recent issues are Italian stories and a volume of Polish, Greek, Belgian and Hungarian sketches. Edmondo de Amicis is author of two of the five which make up the former volume, and his picture serves as its frontispiece. Sienkiewicz, Maeterlinck and Jokai are among the contributors to the other volume and Sienkiewicz's is the frontispiece portrait.

Two more of George Meredith's novels are out in the handsome revised edition which the Scribners are issuing. They are *Beauchamp's Career* and *The Adventures of Harry Richmond* [Each \$1.50]. They are not as widely known as some of his later stories but illustrate his characteristics as an author vividly.

MISCELLANEOUS

In 1897 Major-General Miles, U. S. A., went abroad on a tour of inspection of the different European armies. He saw the Turkish and

Greek forces in the field, witnessed reviews and maneuvers in England, France, Italy, Germany and Russia, visited camps, hospitals, etc., and was present during the celebrations of Queen Victoria's Jubilee. He has recorded many of his experiences and observations in a pleasant volume, *Military Europe* [Doubleday & McClure Co. \$1.50], which is finely illustrated and full of interest. Presumably much, and most which is of importance to the improvement of our own army, is not set down in these pages. But they are admirably adapted to give the main facts and impressions of his tour to the ordinary reader. In view of the author's special prominence as the present commander of the United States army and of his return, even as we write, from the scene of our war with Spain, his book is certain to receive much public attention, which it also abundantly deserves in itself.

Mr. Thomas G. Shearman's volume, *Natural Taxation* [Doubleday & McClure Co. \$1.00], published first three years ago, is re-issued. The author is one of the most competent and discriminating advocates of taxation in the form of ground rent. This tax he holds to be sufficient, just, easily collected and in other respects the ideal form of taxation. The book is an able presentation of his belief, and amply deserves the study of all students of its topic. Moreover, it is so lucid and readable that any one of ordinary intelligence can comprehend it. It is so well known already that extended comment upon it here is needless.

NOTES

— More than 600,000 copies of *Quo Vadis* have been sold already.

— Beside the Bonnie Brier Bush has been translated into Swedish with the title *Vid Rosenbusken*.

— The late Mrs. Lynn Lynton, Mrs. Grote and the beautiful Mrs. Norton were the first women to write for the London journals, the *Book Buyer* declares. After them came Harriet Martineau.

— The Duke of the Abruzzi is writing an account of his ascent of Mt. St. Elias, and neither author nor illustrators intend to make any money out of the book. Whatever profits may accrue are to go to a benevolent fund for needy Italian guides.

— A great German authority on the history of the Reformation, Waldemar Kawerau, has just died. He also wrote several valuable monographs about it, among them *Hans Sachs and the Reformation* which is well known outside of Germany. He was editor of the *Magdeburger Zeitung*.

— Hawthorne's first book was called *Fanshawe*. It was printed at his own expense. In later life he became ashamed of it and destroyed all copies upon which he could lay his hands. He also begged the members of his family never to mention the book. A copy recently brought \$165 at auction.

— The subscription part of the business of the late firm of Roberts Brothers of this city is to be carried on by Messrs. Hardy, Pratt and Co., a new firm. Mr. Hardy was with Roberts Brothers for thirty three years. Mr. Pratt is a grandson of Mr. A. Bronson Alcott and also has been with Roberts Brothers for some years.

— Of Dr. Quint's Common Sense Christianity the *Independent* says:

They are the late Dr. Quint's fortnightly papers in *The Congregationalist*. We doubt whether ever in this world there was such another series of common sense papers on matters that people get into perplexity and fall by the ears about. Until it please God to raise up another Dr. Quint we shall be in despair of such another series as this volume contains.

Education

— Brown University receives a bequest of \$100,000 from the estate of the late Rowland Hazard of Providence.

— Dartmouth College reopened last week with a Freshman Class of more than 200, by far the largest in its history. During the past summer marked improvements and renovations in the college buildings have been perfected.

— The convocation address at the opening of the thirty-third year of Tabor (Io.) College was delivered by Rev. Dr. Frank White of Burlington, Io. He gave a study of Personal-

ity and Impersonality as a radical difference between the Western and Eastern civilizations. It was followed by a reception at the home of President Hughes. Miss Martha Storrs is the new instructor in the woman's gymnasium.

— Those desirous of studying the Bible on the basis of trustworthy modern criticism should consider the course offered by the American Institute of Sacred Literature. For five years this organization has furnished thousands of students with a plan adapted to either club or individual study. It presupposes the devotion of only about fifteen minutes a day to the work. This year the gen-

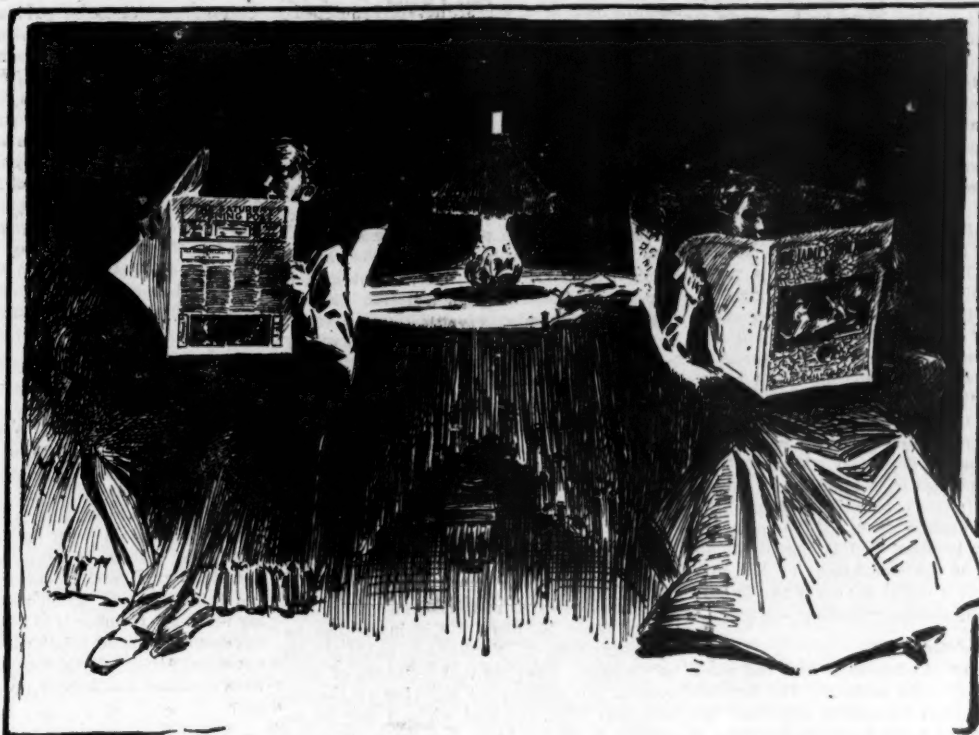
eral theme of The Foreshadowings of the Christ and the Messianic Idea will be traced in outline through the entire Old Testament field. The institute may be addressed at Hyde Park, Chicago, Ill.

The Church Prayer Meeting

Topic, Sept. 25-Oct. 1. What Is Essential to a True Prayer? Matt. 26: 36-46; Luke 11: 1-13; 18: 9-14.

Some sense of God's presence. Something to ask or give thanks for. Belief that it is worth while to pray. A submissive spirit.

[See prayer meeting editorial.]



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published.

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The Curtis Publishing Company, Philadelphia

In and Around Chicago

Dr. Pearsons and College Presidents

That is a rare morning when one or more of the presidents of our Western or Southern colleges do not find their way to Dr. Pearsons's office. For them all he has kind words, although few of them succeed in convincing him that the particular institution they represent has claims on his purse. No man in the United States probably better understands the educational needs of the country than Dr. Pearsons. Certainly no one has studied the college problem with greater care or realizes more completely the mission of the Christian college. But in his gifts he does not want the whole world to feel that he is indorsing every institution which he aids. Thus he has made a conditional gift to Salt Lake College, but not as expressing his conviction that this college ought to survive, or that a fair and honorable union between it and the Presbyterian institution ought not to take place, but yielding to the conviction of others he has signified his willingness to give a certain sum of money provided others who know the field better than he does will indicate their sense of its promise by gifts which will secure the needed endowment. For Fairmount College, at Wichita, Kan., Dr. Pearsons predicts a great future, and rejoices in its prospective growth. He believes in its situation, in its constituency, and is sure that its success will not stand in the way of the rapid development of Washburn College at Topeka. He is ready to erect a college building for Whitman College costing \$50,000 as a memorial to the heroic missionary as soon as \$25,000 are secured for a much-needed dormitory. When \$25,000 have been expended on a building for Drury he will add for its completion another \$25,000. He has already given \$25,000 for a science hall at Pomona, and is impatient, almost, to add to the endowment of Mt. Holyoke by giving a dollar for every two dollars its friends may obtain from other sources.

Reception of Soldiers

The event of chief interest here last week was the return of the soldiers. The Seventh Regiment, Colonel Kavanagh, came last Friday and found a lunch provided for them at the station where they landed and at the Tremont House. To both lunches ample justice was done. There was a misunderstanding, it seems, between different committees as to which section of the democracy should receive these veterans, and in order that the proper political capital might be secured they were the objects of unusual attention. As nearly all the members of this regiment have hitherto voted the Democratic ticket, it is natural that Mayor Harrison and the City Hall faction should have desired prominence in its reception. About 700 naval reserves have also been welcomed home, and in a manner which must have indicated to them the appreciation which the city has of the services they have rendered the country. But the honors shown the First Regiment, Colonel Turner's, which suffered severely at Santiago, on transports north and at Camp Wykoff, eclipsed any which have yet been given. This is partly due to the fact that the sons of the best families in the city went out in this regiment and that it has long been recognized as a permanent Chicago institution. The papers, too, were filled with accounts of the annoyances from red tape which hindered its earlier return, so that as section after section of the train that brought it arrived the streets leading to the station were lined with spectators as well as the boulevard along which those who were able were to march to their armory on Michigan Avenue. For the sick carriages and ambulances were provided. Every demonstration was made which could express the joy felt over the return of those who had sacrificed so much to uphold the honor of the country. The regimental reports show that of 1,300 men who went to San-

tiago only about 900 have come back. Of the remaining 400, 200 are dead and 200 sick or missing. This is a fearful record for a less than four months' campaign.

The New Superintendent

President Andrews is now the responsible director of the public schools of the city. His request to be present at the meetings of the Board of Education, answer questions and when necessary take part in the discussions has been refused but may be granted later. He has already suspended the principal of one of the schools for alleged incompetency, and it is said that it is his intention to rid the teaching force of all who are not fully equipped for their work. In this effort he will have the sympathy of many who were not anxious for his appointment and who have hesitated to give him the support which one in his office ought to have.

Dr. Gunsaulus

The friends of this gifted preacher will be glad to learn that he is now able to speak nearly every Sunday and that, although he still suffers much pain, no permanent injury seems to follow his return to the pulpit. Sunday, Sept. 11, he officiated, morning and evening, at the Third Presbyterian Church (late Dr. Withrow's), where he was greeted by audiences which taxed the capacity of the house. Next Sunday he will preach at the rededication of the Jefferson Park Presbyterian Church, whose enlargement the ministry of De Witt Talmage the younger has rendered necessary.

Return of the Jews to Palestine

Much interest has been taken by the Jews of Chicago in the Zionist Congress held at Basle the past summer, and in the proposal to secure Palestine, by purchase if need be, for the formation of a Jewish state. Not all who are interested in the movement favor it. Rabbi Isaac M. Wise of Cincinnati has no sympathy with it. Neither has Rabbi Hirsch of Chicago. They say that members of their race in this country are enjoying all the liberty they wish, and that while it may be desirable to find a home for their oppressed brethren in Russia and Austria they do not feel confident that this home should be sought in Palestine. Rabbi Felsenthal, one of the ablest of American Jewish leaders, approves the movement and predicts its success. The formation of a Jewish state in Palestine, he believes, will be the settlement of the Jewish problem. Neither of the rabbis seem to think that the order of the sultan prohibiting further Jewish emigration to Palestine will prevent the movement thither.

Threatening a Minister

Rev. H. W. Stough, pastor of the Forest Avenue Church, Oak Park, has been told by a messenger from the Hawthorne track managers that if he wishes to avoid trouble he will cease from further attacks upon them. Mr. Stough devoted a part of his time Sunday to an expression of his opinion of this procedure, and made it evident that threats will not deter him from discharging what he conceives to be his duty. He has been a leader in the crusade against the gambling connected with the races. The board of the town of Cicero still declares itself unable to revoke the license of the tracks, and has even granted Edward Corrigan of the Hawthorne track the right to sell liquor on his premises, and this although the town is prohibition. A new phase has been put on the matter by the arrest of Mr. Corrigan on the charge of violating the town laws. Those who have brought about the arrest are as yet unknown.

The W. C. T. U. of Chicago and the Christening of the Illinois

It is well known that Miss Nancy Leiter, sister of Mrs. Curzon, whose husband is vice-

roy of India, has been selected by Governor Tanner to christen the new ship Illinois. The officers of the W. C. T. U. have asked her to perform the ceremony with water instead of wine. She has replied, declining to discuss the matter and referring them to Governor Tanner for decision. As his representative she feels under obligation to carry out his wishes. It is in order, therefore, for the women to turn their batteries upon the governor, who out of deference to the sentiment of such a large portion of the State might reasonably grant their request.

A Western Gold-working Scheme

Chicago is not to be outdone by Maine. One E. C. Brice has organized a national metallurgical company for manufacturing gold out of the baser metals and promises those who purchase its stock large returns. Some 39,000 shares, half the entire amount issued, are said to have been represented at a meeting of the stockholders recently held in the city. Mr. Brice, who was not present, was indorsed and his plans for gold-making approved. One can hardly avoid the conviction that this company has the same object and will have the same end as that of which Eastern people have heard so much and which proposed to extract gold in paying quantities from sea water.

Dr. J. E. Roy's Memorial to His Father

This is an unusually interesting account of the life of one of the men who were prominent in the making of the West. John Roy, the father, would have been 100 years old July 31, 1898. This is the date chosen by the son for the publication, for private circulation, of a story of the father's life and family. This story is told with singular vividness, with great wealth of genealogical information and with details concerning education and church history which render it fascinating reading. If honor is to be paid those who have served as home missionaries, why should not equal honor be paid those who as laymen have rendered that service possible and fruitful?

The Ministerial Bureau

This bureau, with headquarters in Dr. Tompkins's office, in the Y. M. C. A. Building, La Salle Street, is now well organized and ready for work. It has received the names of many ministers desiring settlement or supplies, and is able to serve the churches as they may need. A circular has been issued by E. D. Redington, the secretary, which defines the nature and purpose of the bureau and gives the terms upon which its assistance can be had. The outlook for its usefulness is bright. Organized primarily for Illinois, it is willing to aid churches and ministers anywhere in the Northwest.

Chicago, Sept. 17.

FRANKLIN.

Rev. Dr. Reuben Thomas, preaching in City Temple, London, this month, stated to a large congregation his reasons for welcoming an Anglo-American alliance and his theory as to the sort of an alliance it should be. First, he holds, it must be an alliance to defend and establish international political righteousness, and not merely one to promote political supremacy. It must be an alliance to lessen rather than increase the burdens of militarism. It ought, he believes, to involve absolute reciprocity of trade, and there should be a mutual pledge that an assault on one would be considered as an assault on both, while all differences between Great Britain and the United States should be referred to a permanent arbitration tribunal. These sentiments were generously applauded by Dr. Thomas's English auditors. The *British Weekly* says that the sermon was "one of the most captivating preached in London this year."

Shall Race Track Gambling Be Tolerated

BY REV. ISAAC PIERSON, MEDFORD

For three or four years a quiet but determined struggle has been maintained to enforce the law of the commonwealth against the varied forms of gambling in vogue at the several trotting parks located in different parts of the State. Of these forms pool-selling is the largest and most entrenched. The year 1897 was notable as witnessing the suppression of pool-selling throughout the State. With two exceptions, all the parks came into line and closed the year as law-abiding, pleasure-seeking institutions.

This acquiescence was, however, in many cases sullen, and a general movement by the track interests was expected with the purpose of inducing the legislature to modify the law so as to allow pool-selling at the trotting parks. As, however, the law-abiding interests were alert nothing was done. As was expected, this summer has developed the severest struggle which has yet occurred over the enforcement of the law.

The efforts of the gamblers were apparently begun as far back as last January and were directed to "influencing" the authorities not to enforce the law. Thus it has come about that pool-selling has been rampant at the parks in Westfield and Saugus, at the Readville Park in Dedham and at the Combination Park in Medford, and, as I have been told, at Holyoke also.

The manager of the latter park early in the season advertised that "pictures of the horses" would be sold. This was to be "a new plan" and a "co-operative plan" and by it the law was to be evaded. The mayor and the police, who so effectually enforced the law last year, were not ready to act this year and the "pictures" were openly sold.

But the New England Watch and Ward Society could not be "influenced" to disregard the violation of the law. That society secured evidence and before Judge Pettengill brought the offenders to justice. On July 16 the judge, who deserves sincere thanks for his noble stand, pronounced upon the manager of the park, who himself sold the "pictures," a fine of \$600. Last year seven men had been fined various sums for selling pools at the same park and at the end of the season the manager had been fined \$500 for his first offense in selling the evasive "pictures." Because the offense was persistent the fine was large.

The defendant appealed his case to the Superior Court and, pending trial at that court, continued the sale of his "pictures." At his July races he was again arrested by the same society and on Aug. 30 was fined \$1,200 for the new offense and his son was fined \$300 for redeeming the "pictures" of winning horses as pool tickets are redeemed. Thus this man has this season been twice convicted and stands condemned under fines amounting to \$1,800, and his son with one conviction is under an additional fine of \$300.

The Superior Court of Middlesex County, to which the appeal has been made, meets at Lowell in October, and it is to be hoped that an equally faithful judge will sustain these righteous verdicts and so close this chapter of crime in Medford. Last Thursday the board of selectmen of Dedham voted to enforce the law at the Readville Park.

If popular sentiment in Saugus and Holyoke and Westfield were awake to the same extent as it is in Medford the crime might be stopped there as well. It is to be hoped that in every place where trotting parks exist every law-abiding citizen will not only use his power of voting aright but will attend the caucuses which appoints the committees and nominates the candidates, and there use his utmost endeavors to place in nomination such men as may be trusted to be above the "influence" of gamblers and other law-breakers.

It is no less important to watch the State elections and guard the primaries against the nomination of bad men or weak men for the general court, for there is good reason to expect a strong effort to be made the coming winter to change the law in the interest of pool-selling.

In and Around Boston

Dr. Withrow Begins at Park Street

If the opening Sunday of Dr. Withrow's pastorate is a fair augury Park Street will have indeed turned its face again toward prosperous days. The floor and galleries were well filled last Sunday morning with a congregation of substantial looking people, with a large sprinkling of young men. Sexton Bruce said that the audience was the largest in three years, with a single exception. Dr. Withrow's text was Luke 4: 14, "And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about." And he proposed to speak of the causes and courses of events which had led to his return to Park Street after twelve years' absence. No dissatisfaction with his field in Chicago or with the Presbyterian denomination had caused his return. Many of the most distinguished men of that city had urged that he should remain. The Presbyterian Church had conferred on him the highest honors it could bestow. He did not return with the aim to get fresh honors in a new field. Congregationalists had given him their highest honors, culminating in the sermon he preached to the American Board in 1886. Such favors are given only once to the same person. His salary in Chicago was guaranteed. Park Street could only give him a moiety of what he had been receiving. He was not returning because he was worn with work or was seeking an easy task. He was never in better health than now. He had had increasing audiences in Chicago, with over 500 young men at public services and from 3,000 to 3,500 in Sunday schools.

But it seemed to be the mind of the Master that he should return to Boston. Christ returned in the power of the Spirit to Galilee. We cannot tell why he chose that province in preference to Judea. The energy of the Most High which regulated his activities may be expected to regulate ours. The consecrated Christian is more or less consciously controlled by the Holy Ghost. Without expressing any proud certainty that we are right, we feel that without manifest intention of the Holy Spirit we should not be in Boston.

Of the positive causes for returning to this city one is an inexpressible sense of the importance of the work needing to be done here. If this beloved church shall again become what it may become the result of our work will in the end count most here. Park Street has always stood for a definite doctrinal basis of belief and for giving and doing wherever there is work to be done. There is a body of doctrine drawn from the Bible which is commonly called evangelical, which this church has stood for, stands for now and shall stand for. We believe that the Bible is the one and the only divinely inspired message to mankind. The Apostles', Athanasian and other historic creeds set forth our belief. These fundamental truths never needed repetition more than now.

Memories of the past are also a moving cause for our return. This church was districted and divided when I came before to its pastorate. No less than 120 members at one time took letters and organized another church across the way. But every breath of discord ceased when we began to work together here. Our congregations steadily and rapidly increased, our benevolent gifts rose to \$30,000 annually. Is there not still as great a future for this historic church?

During the latter part of our stay here we were in an ecclesiastical atmosphere which was not from above, but was of the earth and from under the earth. There was an unchristian

ebullition of temper from which we were made to suffer, but not at all in conscience or in character, and after all not much in comfort. If Christianity has any place in us or power over us it must show its power by making us slow to offend and quick to forgive. Unity of feeling, faith and affection between those called in Christ's name is what our Lord most earnestly prayed for. If we have an absorbing purpose to copy closely our Lord's mind and do his will we shall succeed. Anything that will bring these splendid spiritual triumphs may God give to Park Street Church.

The congregation lingered after the close of the services to congratulate one another, and their faces expressed hope and courage for the future. The Sunday school was organized with Messrs. Wyman and Colby as superintendents. It is not expected that any formal installation services will be held, at least for the present. Next Friday evening the service will be preparatory to the communion, which is to be administered next Sunday, and an earnest invitation was given for all members of Park Street Church to be present at that service.

Dr. Smith Baker Resigns

Maverick Church, during the somewhat more than four years' pastorate of Dr. Smith Baker, has suffered continual losses through removal of members of the congregation to suburban homes. From such depletion all the Protestant churches of East Boston have suffered largely. Two Baptist pastors have recently resigned in order that their churches might consolidate. Dr. Baker having become persuaded that changed conditions demand new adaptations and methods in order to the continuance of the church, and that a new pastor can be found to inaugurate them, tendered his resignation Sept. 11, to take effect Oct. 2. During his four years of service the church had added 158 members up to Jan. 1, 1898, but during the same period the resident membership decreased from 415 to 211. Other of the churches in Old Boston have suffered in the same way. But the situation of East Boston as an island makes it much less easy for persons who have moved into suburban communities to continue their attendance at their old church home.

How Orderly Todd Likes War

The colony of workers in the Congregational House has had one representative at the front during the war, and has taken much pride in the fact that the young corporal, Thomas Todd, Jr., of the Massachusetts Sixth Regiment has acquitted himself so creditably in Porto Rico, having been promoted to the position of orderly at brigade headquarters. He arrived in Boston last Friday in good health, and, while not yet permanently discharged from the service, he hopes soon to be able to resume his customary duties in connection with the Beacon Press. He has had his due share of the hardships of military life, but he speaks merrily of the frequent wettings from almost incessant thunderstorms and of long rides over bad roads. Like other of our American soldiers, he does not place a high estimate on the courage of the foe. "The Spanish soldiers," he says, "have not been paid or half fed or cared for, and there is a screw loose in everything Spanish. If they had wanted to attack our forces in the mountains they could have slaughtered us wholesale." President McKinley's nephew, young Barber, was at the same headquarters, and Mr. Todd says that he is a first-rate lad and reads his Bible every Sunday. We understand that the women of the Diversity Club in the Congregational House will give Orderly Todd a rousing reception soon. He already enjoys the distinction of being the club's only honorary member, having been admitted upon his enlistment.

The only thing worth living for is the lifting up of our fellowmen.—Booker T. Washington.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Channing Hall, Sept. 26, 10 A. M. Rev. R. A. Torrey, D. D., the pastor of the Moody Tabernacle and president of the Bible Institute of Chicago, will speak on Soul Winning.

WOMAN'S BOARD OF MISSIONS.—The weekly prayer meetings will be resumed on Friday morning, Sept. 23, at 11 o'clock at Rooms 702 and 703 Congregational House, 14 Beacon Street.

NORFOLK CONFERENCE, Old South Church, South Weymouth, Mass., Sept. 27.

GENERAL ASSOCIATION OF CONGREGATIONAL AND PRESBYTERIAN CHURCHES of New Hampshire, Pittsfield, Sept. 27-29. Opening session Tuesday evening, 7 o'clock.

THE WELLESLEY CONGREGATIONAL CHURCH will celebrate its Centennial Anniversary on Sunday, Oct. 2, and Monday, Oct. 3. All former and absent members will be entertained from Oct. 1 to 4 if application is made on or before Sept. 26 to Mr. Charles E. Fuller, Wellesley, Mass.

ESSEX NORTH BRANCH, W. B. M. Semiannual meeting, Center Church, Haverhill, Sept. 29, 10.30 A. M. Basket collation.

AMERICAN CONGREGATIONAL ASSOCIATION.—There will be a special meeting of the American Congregational Association held on Friday, Sept. 30, at 3 P. M. in Room 208 in the Congregational House. Joshua Colt, Secretary.

FALL STATE MEETINGS

Additions or changes should be sent in at once.

New Hampshire,	Pittsfield,	Tuesday, Sept. 27.
Wyoming,	Sheridan,	Friday, Sept. 30.
Montana,	Red Lodge,	Friday, Sept. 30.
Colorado,	Greeley,	Oct. 1.
California,	Stockton,	Tuesday, Oct. 4.
Idaho,	Weiser,	Tuesday, Oct. 4.
California, South'n,	Escondido,	Tuesday, Oct. 11.
Oregon,	Macon,	Oct. 11-13.
Georgia,	David City,	Wednesday, Oct. 12.
Nebraska,	Salt Lake,	Monday, Oct. 17.
Utah,		Tuesday, Oct. 25.
Alabama,		Wednesday, Nov. 9.
Connecticut Conf.		Tuesday, Nov. 15.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 501, Congregational House, Boston. Send clothing, comfort bags, reading, etc. to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of the Society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

OF SPECIAL NOTE THIS WEEK

A Minnesota pastor who "stayed by the stuff."

An isolated Congregational dominion in Ohio.

An elevated Colorado church and its pastor's effort for Sunday observance.

A Godspeed in a Maine church to the young men and women departing for their respective colleges.

An attractive program for Sunday evening lectures prepared by a Massachusetts clergyman.

The iron horse appears in Eastport, Me.

A helpful summer boarder in New Hampshire.

Plans for new work among the Mormons.

An organized campaign for benevolence in Ohio.

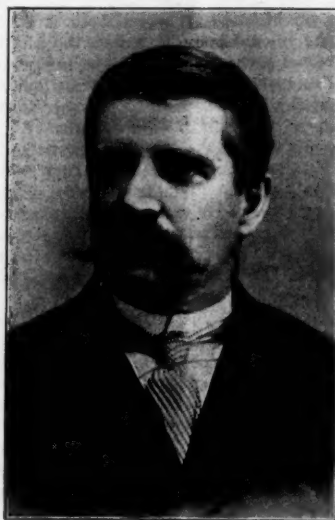
Lady organists appreciated East and West.

The discussion of municipal cleanliness welcomed by a Connecticut church.

The fruit of vacations in the form of autumn sermons.

A NEW PASTOR IN LOWELL

First Church, Lowell, has been one of the most influential and flourishing of the Congregational churches in that city. It has been through trying experiences during the last few years from which, we hope, it has emerged



REV. F. A. WARFIELD

through the installation, Sept. 14, of Rev. F. A. Warfield, D. D., as its pastor. The seven Congregational churches of Lowell and nineteen others were represented on the installing council, nearly all by pastor and delegate; also six ministers were called as individuals. Dr. Warfield labored for a quarter of a century as pastor of prominent Massachusetts churches—most of the time in Greenfield, Boston and Brookton. After fourteen years' service with the Porter Church in the last named city, he went to First Church, Omaha, Neb., something more than two years ago. His varied experience has peculiarly fitted him for this new field.

Dr. Warfield's credentials and statement of belief were entirely satisfactory, and his welcome back to Massachusetts was most hearty. The difficulties in the church, however, which have resulted in the incorporation of the First Trinitarian Church, with Rev. G. F. Kennigott as pastor, appeared in attempts to present several papers, supposed to be protests. One of these was brought by Rev. W. E. Wolcott from the Lawrence Street Church, Lawrence. Another was from the First Trinitarian Church, by the pastor and standing committee, claiming to be the First Congregational Church of Lowell. A third was from the moderator and eight other members of the council which met in December, 1896, called by the First Church. This paper was intended to remind the council of the decision

of the previous council that the First and First Trinitarian are *de facto* churches, each claiming the same name, and that the question of their right to this name is before the civil court. The paper requested the council in its record to "make explicit your recognition of the existing Congregational status of the body which convenes you." The moderator, Rev. Dr. Smith Baker, properly ruled that no business could be brought before the council which was not included in the letter missive convening it. His ruling was sustained by a nearly unanimous vote of the council. Therefore none of these papers were presented, though after adjournment the last mentioned paper was read to most of the members. The ecclesiastical status of the First Church was not considered by the council nor referred to in its record.

The feeling aroused by these efforts to bring before the council matters not within its province only slightly and temporarily disturbed the harmony and hearty interest in the installation services, for all parties are united in welcoming Dr. Warfield to this field and work. The ladies of this church, as always on public occasions, spread bountiful tables for their guests.

The installation services were made unusually interesting because of the associations of those who took part in them with the church or pastor. Dr. A. W. Archibald, Dr. Warfield's successor at Brockton, offered prayer. Sec. H. A. Hazen extended fellowship to the new Norwegian Free Church which the council had voted to recognize. Dr. C. A. Dickinson, a former pastor of Kirk Street Church, read the Scriptures. Sec. C. H. Daniels of the American Board, a long time personal friend of the pastor, preached the sermon. Dr. J. M. Greene of Eliot Church, the senior among the Lowell pastors, offered the installing prayer. Rev. W. A. Bartlett of Kirk St., in the name of the churches of Lowell, gave to the pastor the right hand of fellowship. Dr. A. H. Plumb of Boston charged Dr. Warfield to stand in the old paths and give no credence to new theology. Dr. Smith Baker, the moderator, who was for twenty years the pastor of the First Church, exhorted the people to hold their new pastor to the old faith. Dr. G. R. W. Scott of Leominster offered prayer, and the benediction was pronounced by the pastor.

FROM THE NORTHWEST

Pulpit Readjustments

If changes in the pastorate continue to take place as rapidly as in the past few months, Minnesota will soon earn, ministerially speaking, the definition given of New Hampshire by Daniel Webster—a good State to emigrate from. Having lost Dr. G. R. Merrill to Chicago, we are now called upon to contribute Rev. C. H. Patton to the First Church, St. Louis, and Rev. J. A. Stemen to Viroqua, Wis. St. Louis is to be congratulated on adding to its Congregationalism a young man of such power, vigor and breadth as Mr. Patton. As pastor of the influential Pilgrim Church, Duluth, he has brought it through a time of great discouragement but leaves it united and hopeful. The difficulties were exterior to the church and arose through the financial stress of the times. Duluth has made prodigious development and felt all the more the reaction of hard times. Many of the leading men in Pilgrim Church were greatly embarrassed for a time and a spirit of discouragement permeated the community. This made progress in church work peculiarly difficult. To add to the perplexities the Methodists and Presbyterians completed fine stone buildings, projected in prosperous times, quite near Pilgrim Church, attracting the untaxed. Mr. and Mrs. Patton and their people have met and overcome these difficulties in a spirit which has won the admiration of those who know the circumstances and which renders Pilgrim Church strong and hopeful as the city of Duluth emerges from financial depression. Mr. Patton leaves in the newly

formed Duluth conference a memorial of his broad interest in the missionary work of the Congregational churches. From the first he made the whole northwestern portion of the State his field of influence. With the co-operation of brethren there he organized in May Duluth Conference, including ten churches. This organization marked an era in plans for Congregationalism in that section. It is to be hoped that Mr. Patton's successor may be equally far-seeing in his plans for this developing portion of Minnesota.

Rev. J. A. Stemen, who leaves Como Church, Minneapolis, to take the large one at Viroqua, Wis., will be widely missed. As a correspondent he is well known to the readers of *The Congregationalist*. He has been one of our most public-spirited ministers. Whatever entered broadly into the general welfare of the State was of concern to him. Through his efforts as secretary of the Minnesota Congregational Club that organization has been greatly enlarged in membership during the past four years and has developed new features of far-reaching importance. The programs from month to month have shown continually the marks of his genius. In the Congregational fellowship of the Twin Cities Mr. Stemen will be greatly missed and Wisconsin will gain a pastor of broad sympathies and earnest spirit.

Minnesota Congregationalism is glad to welcome to its ranks again three vigorous young men who gained their first ministerial experience among us. Rev. E. F. Wheeler, formerly of the Church of the Redeemer, St. Louis, has taken the pastorate of the large and important church at Austin, where Rev. C. E. Wright was settled for twenty-four years. The members looked for a man whose work might partake of the thoroughness and permanency which had characterized the long pastorate just closed. They united heartily on Mr. Wheeler and are working loyally with him.

Rev. Henry Holmes returns to take charge of Lowry Hill Church, Minneapolis, which, situated in one of the finest sections of the city, has a future of large promise and even now ranks fourth or fifth in importance among the twenty Congregational churches of Minneapolis. Under the leadership of Mr. Holmes, who brings with him the prestige of success at Wauwatosa and Milwaukee, this church may well anticipate a rapid growth, the erection of a better building and a place of liberal influence.

Rev. P. A. Johnson comes back to Minnesota to take the important church at Montevideo, where our Congregational Academy, Windom Institute, is located. Both church and school have worked together for the upbuilding of the whole western central part of the State and exert a large influence. Mr. Johnson was recently ordained and enters auspiciously upon his work.

St. Paul Matters

It is gratifying to say of the churches that they have not been for a decade so ably manned throughout. There is a feeling that the tremendous difficulties which came upon these comparatively young churches during the time of financial stress are becoming a thing of the past and that a new era of success has already dawned. The churches certainly have a rare company of young, vigorous and consecrated men in their pulpits. At this writing twelve of the thirteen have pastors.

The St. Paul Congregational Union has for nearly fifteen years extended its fostering care over new local enterprises of our order through its superintendent, Rev. J. B. Drew. He has had the satisfaction of witnessing a wide extension of our polity in the "saintly city" and has linked his name inseparably with its Congregational history. As he has decided to retire from the superintendency to devote himself to other work, the union is compelled to face the problem of the future care of its work. There are now under its care five missions and one small church. In several of these fields vigorous Congrega-

tional churches might be developed, while there are three openings for entirely new work in uncared for parts of the city. It is to be hoped that the financial hindrances which now stand in the way of the vigorous and effective work of the union may be removed and this strong organization be enabled to do the work that is sure to open with returning prosperity.

Our Educational Institutions

Carleton College opens with the largest attendance in its history. This is especially true of the college department. Professor Pearson is back from his year of study abroad ready to enter more broadly into the teaching of his beloved psychology. There are evidences of renewed interest among the churches in their college and a higher valuation of its character building power. Our churches will never be content with a higher education which stops at intellectual training. Windom Institute opens its year auspiciously and looks to be free of its floating debt by Oct. 1, when the pledges made by the last State Association will be due.

R. P. H.

FOUR DECADES IN AN IOWA CHURCH

Riceville celebrated its 40th anniversary Sept. 11-14, with sermons by neighboring pastors, papers, addresses. The principal historical address was by Rev. Benjamin St. John, a child of the church, now a general missionary of the State H. M. S. He also gave a stereopticon lecture on Iowa Congregationalism. A pleasant feature of the occasion was the presentation of \$40 by the Junior C. E. Society to Secretary Douglass for home missions. The church in early years received H. M. aid to the amount of \$2,400.

It was organized with 13 members Sept. 4, 1858, in a "pre-emption shanty." It had three different names and locations before it finally settled down at Riceville. For seven years there was no resident pastor, but meetings were held regularly, the deacons (and no Iowa church ever had better ones) conducting the services. In those days the people came to church either on foot, horseback, or in carts and wagons drawn by oxen.

The first ministers did not reside on the field and their visits were infrequent and irregular. The church waited 11 years for its first house of worship. Ten resident pastors have served it, one of them a theological student. The present membership is 215; over 100 of these have united during the past five years under the pastoral care of Rev. L. M. Pierce. The property, which includes a substantial brick edifice and a commodious parsonage, is valued at \$8,000 and is free of debt. The church does not owe a penny.

THEOLOGICAL SEMINARIES

Pacific

In consequence of the resignation of Professor Lovejoy the elementary Hebrew will be committed to Professor Margolis of the University of California. This experiment of co-operation between the university and seminary may lead to further arrangements in the same line.—Mr. Krause of the Senior Class continues to supply at Fitchburg and has moved his family to this field.—Mr. G. H. Wilbur, who has been supplying at Fort Costa during the summer, will continue this service for the present while pursuing his studies at the seminary.—Mr. A. W. Hare, who left the seminary last term to undergo a severe surgical operation, returns in renewed health and spirits.—The sociology class begins a series of special papers in charity.—Professors and students have been enjoying addresses given by Prof. William James of Harvard University during his recent visit to California.—The Theological Society has had its first meeting for the year, with a paper by Rev. F. B. Cherington, D. D., of Plymouth Church, San Francisco, on The Idea, Possibility and Antecedent Probability of Revelation.—The Missionary Society began its meetings with an address by Professor Foster, comparing The Field and Lot of the Missionary and the Pastor.

CONFERENCES AND ASSOCIATIONS

N. Y.—Essex Association held its annual meeting at Lewis, Aug. 30, 31. Rev. James Deane preached the opening sermon, and Sec. Ethan Curtis the first evening. There was also an address on Spirituality. Mrs. William Kincaid spoke at the ladies' missionary meeting.

NEW ENGLAND

Massachusetts

[For Boston news see page 387.]

LOWELL.—In the two cases now in the courts between the First and the First Trinitarian Church, W. B. French, Esq., has been appointed master and auditor, and it is hoped that both suits will be speedily terminated. The First Trinitarian, through its pastor and standing committee, offered formal protest against installing any pastor over the First Church pending these suits, but the council called for the installation of Rev. F. A. Warfield declined to receive the protest. The installation service was preceded by a wedding at which both the pastors officiated in harmony, and each has assured the other of his personal esteem and good will. The First Trinitarian has united with the John Street during the past two months, but the remodeling of its lately purchased hall into a house of worship has proceeded far enough to allow of its worshiping in the vestry Sept. 18.—*High St.* also has resumed services, which have been suspended during repairs within the edifice.

WELLESLEY.—The centennial celebration will be held Oct. 2, 3. On Sunday morning the pastor, Rev. E. H. Chandler, will preach a historical sermon, in the afternoon there will be a young people's anniversary with unique exercises, and in the evening the churches of the town will unite in a general service, with addresses by former pastors and others. On Monday afternoon Dr. William Hayes Ward will deliver a centennial address on The Influence of the Church in the Making of New England. In the evening there will be a public reception in the parlors. The church cordially invites all interested to attend these exercises.

CHICOPEE FALLS.—Rev. H. G. Pillsbury announces a series of twenty fortnightly Sunday evening lectures on Characters in Modern Fiction Illustrating the Good, the True and the Beautiful. The authors represented include Hughes, Macdonald, Reade, Hugo, Crawford, Beecher, Holland, Besant, Stenckiewicz, Miss Mulock, Edna Lyall, Mrs. Burnett and Mrs. Phelps-Ward. The contemplation of such characters as John Halifax and Emmanuel Bayard cannot but be ennobling, and whether the congregations are inspired to read the books referred to or not, the lectures can hardly fail to be educative and uplifting.

DORCHESTER.—*Pilgrim*. Dr. W. H. Allbright has based on his trip to the Pacific coast a series of Post Vacation services for Sundays. Among the topics are: Parson Tom and a Colorado Mission, Lessons from a Texas Cowboy, The Portland Council, California and the Snow-Capped Mountains, In the Heart of Mormondom, Two Hundred Years Among the Ojibways.

CHELMSFORD.—*Central*. Rev. E. C. Bartlett, the pastor, was married, Sept. 13, in the presence of a large gathering of the townspeople, irrespective of church affiliations. Mr. Bartlett has had a signally successful pastorate of four years.

EAST LONGMEADOW.—Repairs on the interior have been completed at a cost of about \$300. A metallic ceiling has been placed on the audience-room, while both this and the vestry have been repainted. Rev. H. C. McKnight is pastor.

Maine

EASTPORT.—The city is prosperous this year and is likely to make marked strides in the future by reason of the near completion of the Shore Line Railway. For the first time in its history the whistle of a locomotive was heard here a few days ago. The church has been making steady growth in every direction ever since the pastorate of Rev. H. N. Pringle began, eighteen months ago, and the people are greatly encouraged. The house of worship is now in excellent repair and the society is in good condition to exert a leading influence in the expanding life of the city.

NORTH DEERING.—Very efficient work has been done during the summer by Mrs. S. E. Foster, a missionary undaunted by difficulties and greatly prized for her practical wisdom and tact. She goes for a season to the Dead River region and Mr. A. B. Hunt of Bangor Seminary began work here Sept. 18.

BOOTHBAY HARBOR sends to colleges two young women and five young men, including the pastor's son. A pleasant farewell reception was tendered them. One of the young men confessed Christ previous to leaving.

PERRY.—The new pews, put in at a cost of \$200, were paid for entirely by the people and not by the late Mr. Albert Curtis of Worcester, as inadvertently stated. His gift provided hymn-books and decorations.

SACO.—The house was closed for repairs about six weeks, but was reopened Sept. 11 with greatly improved appearance.

Mr. J. H. Peardon of Bangor Seminary, stationed at Matineus during the summer, found an attentive, appreciative people.

New Hampshire

WOLFBORE.—The second series of evening union religious services, held in Brewster Memorial Hall, came to a close, Sept. 11, with a patriotic praise service, in which the local band assisted. All the churches in the town have joined in these meetings, which have been addressed by the local pastors, by Rev. Ralph Gillam and Rev. W. G. Puddefoot. Electric lights are to be put into the meeting house, which has been renovated during the pastor's absence. The expense for music for the coming year is met by a summer resident, a member of the New Old South Church, Boston.

PLYMOUTH.—Rev. and Mrs. F. G. Clark have returned from their extended trip to the National Council and California, having been sped on their way by a generous purse of money and a lengthened vacation, the pulpit meanwhile being supplied by the society. The Ladies' Circle has now called upon him to give an account of the trip for its benefit, asking ten cents' admission. This was handsomely done.

BOSCRAWEN.—By the sudden jumping of his frightened horse Rev. Andrew Gibson, the pastor, was unceremoniously thrown several feet into the ditch recently, to the great damage of his carriage, but with slight injury to himself.

STRATHAM.—The annual flower festival was held early in September, with a large and fine display. An excellent literary and musical entertainment was greatly enjoyed, the receipts aggregating upwards of \$80.

WILMOT.—Rev. H. A. Coolidge has been holding a series of daily evening meetings for spiritual quickening. He has entered on the third year of his pastorate.

Atkinson will soon issue a new and complete manual.—A recent concert at Lancaster added \$60 to the organ fund.—Rev. G. E. Street and family of Phillips Church, Exeter, have returned from their long summer outing at Southwest Harbor, Me.

Vermont

NEWBURY.—The Ladies' Aid Society has recently held a fair at which the net proceeds amounted to \$150. The church has arranged for a series of meetings to be conducted by Rev. Ralph Gillam. They will begin Oct. 1 and continue for 15 days. At the recent communion five members were received, one being a man 80 years old. Rev. J. L. Merrill has just begun his eighth year as pastor.

LYNDONVILLE.—Miss Alice Walter, organist the past year, in appreciation of her efficient service, was lately given a reception and presented with a purse of \$20.

Connecticut

NEW HAVEN.—Howard Avenue. Dr. W. J. Mutch spent a part of his vacation in the parsonage at North Madison and supplied the pulpit there, Rev. Franklin Countryman occupying his parsonage and pulpit here.—United. Dr. Munger is once more in his pulpit looking invigorated. Mr. A. E. Fraser, who graduated in June from Yale Seminary, has been engaged as assistant pastor.—Ferry Street. A fine kindergarten was opened Sept. 13 in the S. S. rooms for children from three to five years of age. The Boys' Brigade has had a successful opening, also the Boys' Club, which meets Saturday evenings.

WINSTED.—Second. The memorial stone was laid on the afternoon of Sept. 10, Gov. Lorin A. Cooke, a member of the church, presiding. The address was made by the pastor, Rev. N. M. Calhoun, and other parts were taken by Rev. Messrs. H. A. Russell, G. W. Judson and H. B. Roberts. It is expected that the building, which is of stone, will be inclosed this fall.

WILTON.—The church gave its pastor, Rev. W. D. Hart, and family a reception on their silver wedding day, Sept. 6. The Silverites carried everything before them, piling up over \$100 on the pastor's desk. Many other valuable gifts were also made by parishioners and outside friends.

KENT.—Lightning struck the edifice Sept. 7. The bolt passed into the building near the roof and continued down to the kitchen, where it went out, shattering two windows and marking its course by broken laths and demolished plastering.

MILFORD.—The Plymouth Church bell, which for 62 years has tolled for funerals, rung an occasional fire alarm and several times a week called the worshippers together, was cracked on a recent Sunday and will be heard no more.

MORRIS has been favored by an address from Colonel Waring of New York on How a Great City May Be Made a Model of Cleanliness.

MIDDLE STATES

New York

GROTON CITY has secured for the coming year the services of Rev. F. G. Webster, pastor at Summer Hill. The hours of service have been arranged for 10.45 A. M. at Summer Hill and 12.30 at Groton City. Mr. Webster plans to attend the Wednesday evening prayer meeting and call on the people during the afternoon of that day. The young people have an interesting class for Bible study, which meets once in two weeks at private houses. It is in charge of one of the deacons and the text-book used is *Leaves from a Worker's Note Book*, published by the Young Men's Era Co. At the close of the lesson a social hour is enjoyed.

New Jersey

NEWARK.—First. Rev. J. A. Chamberlin, the pastor, on returning from his vacation, Sept. 11, was greeted by full congregations. The church worshiped with the Baptists during his absence. Dr. Chamberlin spent most of his vacation in the neighborhood of Chicago, in which city he preached seven times. He also preached in Beloit, Wis., his old home.—Belleville Ave. welcomed its pastor, Rev. W. A. Rice, after an absence of six weeks. It is planning an active campaign for the fall and winter. Having resolved to reduce its debt of \$19,000 to \$10,000 by Jan. 1, 1899, it has secured pledges for \$6,000, and now is striving to get the remaining \$3,000 needed, with good hope of success. It has also united with neighboring churches in inviting Rev. E. E. Davidson to lead in a four to six weeks' series of evangelistic services in that part of the city. He will begin his meetings in January.

JERSEY CITY.—Waverly. Rev. J. C. Emery was dismissed Sept. 13, to take effect Oct. 1. He has been with this church six years, during which the membership has increased nearly 100 and a debt of over \$5,000 has been reduced to \$1,000. This church is in a changing community, as shown by the fact that but 14 of the 31 members resident when he came are there now.

THE SOUTH

Georgia

SHILOH.—At this mission, near Taylor's Creek, a church was organized Sept. 10 in care of Rev. J. A. Jones of McIntosh, who read a historical sketch of the enterprise. Rev. W. K. Kennedy, the moderator, preached the sermon, and other parts were taken by Rev. Messrs. R. B. Brooks and Charles Hill. A Sunday school was organized here in May, 1896, and monthly preaching services held in a private house. Later an old schoolhouse was secured. The following September a week of extra meetings was held, and five persons gave their names to the pastor for the purpose of forming a church. These have now grown to 30, and a neat little meeting house, 20 x 36 feet, has been nearly completed with only local help.

Alabama

DEATSVILLE. organized a few months ago, is planning to build a house of worship. The first fruits of an extensive work of grace has recently added 11 to the membership.

Lightwood has been revived and has received several members on confession.

Kentucky

NEWPORT.—York Street. The young people gave a successful lawn fête last week on the church grounds, clearing \$60 for church expenses. The pastor, Rev. William Johnson, has just returned from a vacation in Canada.

THE INTERIOR

(For Chicago news see page 386.)

Ohio

STEBENVILLE.—Rev. C. C. Merrill, who has been spending August in Vermont with his parents, has returned and resumed his pastoral duties. He holds the field for Congregationalism alone in this part of the State, the nearest church being in Pittsburg, Pa., 40 miles away.

CINCINNATI.—Vine Street. Labor Day was recognized Sept. 11 by Rev. H. S. Bigelow in a sermon on Church and Labor. A crowd of non-churchgoers were present. His morning sermon, an arraignment of Calvinism, has aroused much comment.

SPRINGFIELD.—First. The pastor, Rev. E. A. Steiner, Ph. D., has returned from a three months' sojourn in Austria-Hungary, Dalmatia and Montenegro, and, with his wife and children, was warmly greeted Sept. 11 by unusually large audiences.

Arrangements were made at the State meeting in May for a campaign reaching all the churches in the interests of the entire benevolent work of the denomination. Plymouth Rock Conference prepares an itinerary running from Oct. 7 to 16, with conference meetings as a center and reaching all the churches.

Wisconsin

MADISON.—The organist of Dr. Updike's church, Prof. H. D. Sleeper, has left for Massachusetts, to become choir master of a large church in Worcester and to take charge of the theory department of music in Smith College. His departure is much regretted in musical circles.

THE WEST

Missouri

ST. LOUIS.—Rev. W. W. Willard of Moline, Ill., preached at the First Church, and Dr. W. M. Jones of Hyde Park Church at Pilgrim Church, Sept. 11.—Rev. F. D. Tucker of Morris, Ill., has been supplying several Sundays at Fountain Park.—Rev. J. P. O'Brien of Kansas City spent several weeks in the city, supplying his old pulpit at Hope Church as well as others during his stay.—Rev. E. H. Libby of Downer's Grove, Ill., and lately of Olive Branch Church, this city, supplied at Compton Hill for several weeks.—Rev. T. T. Holway of Covenant is back from a trip to Nashville, the Mammoth Cave and other points.—Rev. W. N. Bessey of Immanuel has returned from the East.—Union gave a reception to its pastor, Rev. S. T. McKinney, Sept. 15.

Iowa

BEACON.—Rev. R. W. Hughes of Grinnell, formerly a missionary of the American Bible Society, has taken up the work and the people have provided a new parsonage with which to welcome the pastor's family.

SIOUX CITY.—Pilgrim has decided to change its location and steps in that direction have been taken. It is felt that the strength and usefulness of the church will thus be increased.

BUFFALO CENTER.—New pews and pulpit furniture have been ordered and other improvements will be made.

The German church at Des Moines has recently purchased a \$1,700 parsonage.—Forest City has recently added a new eight-room parsonage to the church property.

Minnesota

BRAINERD.—Second has changed its name to People's Church. It still remains Congregational, but felt that a change of name would give it a better hold upon the large community in East Brainerd where is no other English-speaking service. Congregations crowd the building. A new one capable of seating 300 is in process of erection. The Junior C. E. Society has increased 20 members during the quarter, and a new class of 15 boys and girls has been formed in the Sunday school.

DULUTH.—Morley. Rev. F. D. Bentley of Lock, O., has accepted a call to this church, having spent the month of August here supplying the pulpit and making the acquaintance of the people. Much enthusiasm has been aroused, and the church, which, although in the best residence portion of the city, has been somewhat discouraged, has promise of new life.

GARVIN.—This little church, organized a few years ago with less than a dozen members and no house of worship, has had precarious existence. A year ago a parsonage was secured. This autumn a church, to cost \$1,500, is to be erected, a subscription having been partly raised, and great enthusiasm is felt here and at Custer, its yoke-fellow.

SPENCER BROOK.—The Bradford branch has erected an \$800 building, which was dedicated Sept. 4 with sermons by Rev. S. V. S. Fisher and others. This is a Swedish work carried on by Rev. A. F. Engstrom. The pastor has been called to Fargo, N. D., but his church refused to let him go.

ELK RIVER.—A reception has been tendered Rev. George Hindley and his family with a large attendance. More money is raised for running expenses than ever before. Debts have been cleared and the church, united under its new pastor, has promise of large growth.

BAGLEY AND LENGHY.—At these promising new towns on the Crookston & Duluth R. R., Sunday schools have been organized. Rev. C. F. Blomquist of Fosston supplies regularly at the latter point and at the former as often as practicable.

MAZEPPA AND ZUMBRO FALLS.—General Missionary Huntington is at present supplying both points. A purse was given to the retiring pastor's wife, Mrs. J. E. Ingham, at a farewell reception which was largely attended.

ORTONVILLE is completing its basement, which will give a commodious S. S. room, with parlor and kitchen. During the year it has enlarged and renovated its building. Rev. F. L. Meske is pastor. Congregations at Excelsior have been large during the summer, the pastor, Rev. C. L. Mears, taking no vacation.

Kansas

COLWICH has had an interesting history. In 1892 it had but five members, one of whom pledged \$500 towards a house of worship, which was erected at a cost of \$2,000. Since then through an efficient pastorate the membership has been increased, though lately reduced somewhat by removals. It is now pastorless, but plans for progressive work this fall by uniting with some other in supporting a pastor. It meets a need in a prosperous rural community largely settled by German Catholics.

ALTON.—Rev. G. W. Sargent, whose early ministry was spent in prosperous parishes in New England, encourages his people by assisting with his "own hands" in the construction of a parsonage, and by a thorough ministry of the progressive New England type.

GOSHEN.—Rev. W. H. Knight has been compelled by ill health to resign his pastorate after 18 years of successful work, during which two buildings have been erected, the first being destroyed by a cyclone.

Dr. Richard Cordley occupied his pulpit in Plymouth Church, Lawrence, Sept. 4, after a month in western Michigan.—Leavenworth rejoices in the return of its pastor, Rev. C. H. Fenn, with greatly improved health.

Colorado

CREEDE.—Rev. J. R. Adams has been pastor since last December. The attendance has steadily increased until the auditorium has had to be enlarged to accommodate the evening audiences. Prayer meeting attendance is often twice the actual church membership. One hundred and fifty new hymn-books have been purchased and cash sent with the order. Over \$200 have been raised for a new organ by free-will offerings. Several other improvements and comforts in the church have also been paid for. There are two out-stations, Upper Creede and Bachelor, the latter being at an elevation of 11,500 feet, the highest church we have heard of. The pastor secured the signatures of all the business men except one to an agreement to close their stores and offices all day Sunday throughout the summer.

Utah

SALT LAKE CITY.—*Plymouth.* Rev. J. D. Nutting has resigned after a pastorate of nearly six years. At the communion service Sept. 4, his last Sunday, the pastor's baby was baptized, and after the farewell sermon in the evening hearty resolutions were passed commending Mr. Nutting and his service in the State. His new headquarters will be Oberlin, O., where he will organize interdenominational colporteur and evangelistic work for Mormon localities all over the country, many of which have never been reached by Christian effort. He will be glad to respond to invitations to lecture on Utah, either with or without the stereopticon.

New Mexico

ALBUQUERQUE.—Rev. F. H. Allen and family returned Sept. 1, after three months spent mostly in and about their Eastern home at Woburn, Mass. They were welcomed at the station by a large delegation of friends and found on reaching the parsonage a bountiful repast. On the first Sunday they were greeted by large congregations. The meeting house had been thoroughly cleaned and the choir platform paneled and curtained. Preaching has been maintained during half the vacation by Superintendent Ashmun, Rev. P. A. Simpkin of Gallup, and various members. Prayer meetings have been well supported and C. E. work has gone steadily on.

PACIFIC COAST California

NEVADA CITY.—Five hundred dollars will soon be spent in improving the edifice, especially the tower. It is hoped that a room suitable for S. S. and social purposes will be added. Rev. Josiah Sims, having served the church for more than a quarter-century, is taking his vacation in the East, being a delegate to the National Council of Red Men, of which he is a prominent member.

GRASS VALLEY.—The new pastor, Rev. B. D. Naylor, originally from England, meets with great acceptance, many in the community being Cornishmen. His series for Sunday evenings during September is on *The Life and Work of Jesus*. Able assistance is rendered by the choir, the organist, Mrs. Moore, having had charge for 25 years.

SAN MATEO.—Printed responsive services are a feature on Sunday evening. Rev. R. H. Kennedy finds his new paper a helpful adjunct.

Washington


Open air meetings for harvest hands have been conducted successfully by Rev. G. H. Newman of Ritzville. Rev. H. W. Mercer conducted similar services, which were well attended, during the season at the popular summer resorts at Long Beach and vicinity.

Important Meetings to Come

Massachusetts Interdenominational Sunday School Convention, Worcester, Oct. 4-6.
American Board, Grand Rapids, Mich., Oct. 4-7.
Lake Mohonk Conference, Mohonk Lake, N. Y., Oct. 12-14.
National Prison Association, Indianapolis, Oct. 15-19.
Mass. Christian Endeavor Union, Brockton, Oct. 19, 20.
Woman's Home Missionary Association, Boston, Oct. 24.
American Missionary Association, Concord, N. H., Oct. 25-27.
Woman's Board, Springfield, Mass., Nov. 2, 3.
Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2, 3.
National Woman's Christian Temperance Union, St. Paul, Nov. 11-16.

ON THIRTY DAYS' TRIAL.—The offer the Larkin Soap Manufacturing Company of Buffalo, N. Y., make our readers in this issue of our paper is made possible by the fact that they deal directly with the consumer, wiping out all middlemen's profits. That the Larkin Company have faith in the quality of their soaps and in our readers is evidenced by the offer they make of a thirty days' free trial of their goods before the bill is payable. Then, if you are not satisfied with the soaps, etc., you need only to notify the company and they will take the goods away, making no charge for what you have used. The price of the box and the premium is only the ordinary cost of the soap alone.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



ROYAL BAKING POWDER CO., NEW YORK.

The crisp September days are ideal for outing. The Fitchburg Railroad popular excursion of Sept. 24 to the Hoosac Tunnel will give you what you are looking for.

A Teacher's Wisdom

He Makes an Investment Which Proves Immensely Profitable.

Clergymen, teachers and others confined to indoor labor will be interested in the following: "I became worn out while teaching school. I had no appetite and could not sleep at night, and I became so debilitated that it was impossible for me to perform my duties. I was on the point of resigning, but was persuaded to take Hood's Sarsaparilla. Within a week I was so much better that I continued my work, and not only finished that term but taught three more in the same school. I feel that Hood's Sarsaparilla has been worth at least \$100 a bottle to me." W. F. ELTZROTH, Morrow, Ohio. Remember

Hood's Sarsaparilla

Is America's Greatest Medicine. \$1; six for \$5.

Hood's Pills act easily, promptly and effectively. 25 cents.

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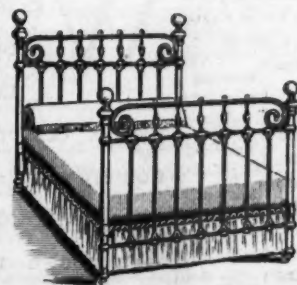
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Ask your dealer for Vici Leather Dressing, and be sure the trademark with the name of the maker, is on each box or bottle. Imitations may ruin your shoes.

A book about buying, wearing and caring for shoes, mailed free. Address ROBERT H. FOERDERER, Philada., Pa.

GOOD ADVICE.



It was in the history class. "Johnny," said the teacher, "what was the message that General Sheridan sent to General Early before the battle of Winchester?" And then Johnny put on his sweetest look and said softly, "Go Early and avoid the rush."

This is the message we send to you now if you want to take advantage of our exhibition sale of Architectural Bedsteads in enameled white iron, brass trimmed. The present stock of design is very large, but at our low prices they will not wait for you while you hesitate.

We are doing an immense business in these artistic bedsteads. They are being bought by all classes of trade. North Street can find nothing cheaper and Beacon Street can find nothing prettier.

They are practically indestructible and last half a century. They are light as air, clean as wax, and they can be put together and taken apart more easily than a wood bedstead.

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PRAYER MEETING

BY REV. ISAAC OGDEN BANKIN

Topic, Oct. 2-8. Trials and How to Bear Them. Is. 41: 8-20.

Trial is something which puts us to the proof. When a gun is finished it is carried to the testing ground and fired with a heavier charge of powder than it will ever have to bear in actual use. Every ship has its trial trip, which shows the strength and working of its engines and its possible rate of speed. There is no unkindness in any of these trials, only the maker's desire to know what his handiwork can endure and do.

Because we are God's children our trials mean far more than this. For ourselves they are tests; for our Heavenly Father they add nothing to his knowledge of us; but they are the means he takes to give us opportunity of growth. "The trial (or proving) of your faith worketh," said James. It is a strange thing that we need to be tried, perplexed, troubled in order to grow strong, but it is the order of this world and we must learn to understand and accept it and not to fight against it. Even Christ learned obedience by the things which he suffered, and how much more must we?

It is a good habit to regard trouble as a schoolmaster and try to see what it means to teach. But we must remember that much trial comes of our own sin and folly, and seems to be the only way we can be convinced of it and taught better. Before we blame God we must ask ourselves, "Is this my fault?" and if we find it is we must learn the lesson.

It is good to remember, also, that trial is the way of companionship with Jesus. In some of our schools they show the desks at which great men sat when they were boys, and the boys of today think it an honor to sit at them. If we are in Christ's school where he learned and suffered can we suppose that he will ever forget us? When trial comes, whether it is little or great, we can feel as if we were in the very places where he sat and walked and be sure that he will give us sympathy and help if we ask it. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Remember, also, that the way of trial leads up to God. The mountain paths are stony, but they bring us to the heights. The crown is reserved for overcomers, and one of the signs that we are on the road that leads to victory is that the road itself is hard.

Colorado's Roseate Outlook

The coming year at Colorado College promises to surpass all the preceding years of its existence in every respect. The dormitories are all filled and overflowing, not even in the spacious new Ticknor Hall is a room left. Students are coming from all parts of the country; already more than thirty States are represented. The large increase in numbers will necessitate enlarged recitation facilities at once. The administration has this problem seriously in hand, and at least one temporary building will be erected. There has even been some talk of putting up a large tent on the grounds to accommodate some of the work. When the new music and art building is completed the pressure will be slightly relieved, but there will still be a very urgent call for the new science and administration building which must be built soon.

It has always been true of Colorado College that the supply of money has approximated the demand for enlarged equipment, and those who are directing its development are sure that its friends will not fail it in its hour of success, but will stand ready to aid it with the same generosity they showed in the hour of its extreme need.

The heavy burden resting upon President Slocum's shoulders, who beside the administration of the college has the duties of the chair of philosophy, has been lightened considerably by the appointment of Edward S. Parsons as vice-president of the college. A happier choice could not well have been made. Professor Parsons has by his genial manners, untiring energy and strong Christian character endeared himself, not only to all the students but to the whole State and as far beyond it as his activity has made him known.

A. E. A.

Biographical

NICHOLSON BROUGHTON

Many of our older readers will recall the signature "Mount Vernon" & articles of a devotional character that appeared occasionally in *The Congregationalist* a dozen years ago and previously. The bearer of this *nom de plume*, Nicholson Broughton, died in Roslindale, Mass., Sept. 15, at the home of his daughter, Mrs. (Rev.) R. B. Grover. He came of an honored Colonial family, and was born in Marblehead, March 10, 1828. In his more active years he rendered many useful services to local Congregational and Christian interests, having a large part in the conduct of the music in several churches. He was for ten years president of the North End Mission, and was one of the founders of the Boylston Church in Jamaica Plain. He was connected with the Boston Custom House for twenty-five years.

Marriages

The charge for marriage notices is twenty-five cents.

BARTLETT-SHELDON-In Chelmsford, Sept. 13, Rev. Ernest C. Bartlett and Clementine A. Sheldon.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALEXANDER-In Cambridge, Sept. 14, Constance El-dredge, wife of Dr. Walter S. Alexander.

BOND-In Pontiac, Mich., Aug. 21, Charles Humphrey Bond, formerly of Washington, Mass., aged 80 yrs., 10 mos.

BRIDGES-In Cambridge, Mass., Sept. 19, at the home of her daughter, Mrs. Sparrow, 126 Auburn Street, Julia A. Bridges, formerly of Newton, in 84th year. Funeral Thursday at 1 o'clock from late residence.

DUTTON-In Danvers, Vt., Aug. 25, Esther Miller, widow of Winslow Dutton and a member of the Congregational church since 1841, aged 77 yrs.

MR. J. R. WATSON, general passenger agent, will, on application, mail full particulars of the Fitchburg Railroad popular Hoosac Tunnel excursion of Sept. 24.

A GOOD STORY.—One of the best stories of the late Civil War is told in our advertising columns today in the announcement of the Faine Furniture Company. There is a premium on good war stories in these days, owing to the war atmosphere, and many of our readers, after perusing this one, will tell it to their friends. From practical experience we can commend the lesson which it tries to teach, as we have personal knowledge of the bed in question and can indorse it fully.

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WE MANUFACTURE White Lead by the "old Dutch process," for the reason that it has stood the test of centuries; and notwithstanding the numerous attempts to make White Lead by some of the many quick or patent processes — although repeatedly tried — they have shown that the "old Dutch" is still the best, and is the "up-to-date" process for manufacturing White Lead.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint

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Your dealer should have it.

Write Macbeth Pittsburgh Pa

"Sanitas"
Means
Health.

How to have thoroughly sanitary surroundings is told in a pamphlet by Kingzett, the eminent English chemist. Price 20 cents. Every household should contain this little help to comfortable living. It will be sent free to subscribers of this paper.

THE SANITAS CO. (Ltd.),

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Disinfectant and Embrocation Manufacturers.

Pale, Thin, Delicate

people get vigorous and increase in weight from the use of

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A Perfect Food,
Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

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Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

CHRONIC
ECZEMA

CURED BY CUTICURA

I was troubled several years with chronic Eczema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intolerable. When I was heated, the Eczema became painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. EMMETT REEVES, Feb. 22, 1898. Box 125, Thorntown, Ind.

SPENDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR. — Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold everywhere. POTTER D. AND C. CORP., Sole Proprietors, Boston. "How to Cure Torturing Skin Diseases" Free.

SURE CURE FOR EPILEPSY.

Just Read What Dr. Greene's
Nervura Did in This Case.

Fits and St. Vitus' Dance Also
Yield to Its Magic Power.

It is the Only Sure Cure for These
Nervous Troubles.

Any physician will tell you that the medicine which will cure Epilepsy, Hysteria, Fits and St. Vitus' Dance and nervous attacks is truly a wonderful remedy.

Dr. Greene's Nervura will cure them.

Parents, therefore, whose children manifest any symptoms of such impending nervous disorders, like nervousness, irritability, moodiness, irregular appetite, headaches, dizziness, disturbed sleep, restlessness, loss of memory and interest in things, face pale, feet cold, fidgeting with fingers, twitching of eyelids, face, limbs, shoulders, or jerking of head, should at once give this specific cure, Dr. Greene's Nervura. It is perfectly harmless, being made from pure vegetable remedies, wonderful in their health restoring powers.



Miss Carrie Van Allen, Bristol, Ct., says:

"About two years ago I was taken very suddenly sick, without any apparent cause, with a fainting spell, and from that time have been subject to them, sometimes every week, often two or three a day, after which I would feel simply miserable. I would not be able to sit up and could not rest if I lay down, and it seemed as if something would shut my breath off. I could not draw a breath without a groan and would start so I would frighten myself and those around me. My appetite would fail and then chills would follow.

"We had often heard of Dr. Greene's Nervura blood and nerve remedy; in fact had known of some cases under our own observation where it had done wonders. I was so tired of medicine that the sight of a bottle and spoon was revolting to me. I said I would not take another drop of anything, but my father prevailed upon me to try one bottle of Dr. Greene's Nervura and see what the effects would be. I did so and have taken five bottles, and I feel like a new person. I consider myself better today than I have ever been in seven years."

Dr. Greene, 34 Temple Place, Boston, Mass., can be consulted absolutely free in regard to any case, personally or by letter.

In and Around New York

A Metropolitan Church Home

Dr. Jefferson and a Broadway Tabernacle committee numbering fifteen have this month sent letters to 1,500 pastors east and west, in which they say: "We are in New York for service. We feel we can best advance Christ's kingdom by strengthening our own denomination. It is our desire that at the heart of this metropolis there shall always be a Congregational church home, where the sons and daughters of Congregationalists shall find protecting influences to shield them from the evils inseparable from city life." Then follows a request to all who know of young men and young women intending to come to New York permanently to mention the Tabernacle to them, or, better yet, to give them letters of introduction to pastor or members. An invitation is also given to pastors and Congregationalists generally, sojourning for a long or a short time in New York, to afford the Tabernacle people the pleasure of welcoming them to the Sunday services or to the Wednesday evening prayer meeting, or to both.

Brooklyn Pastors Nearly All Back

Dr. Behrends, Dr. Meredith, Dr. Stimson, Dr. Storrs, Dr. Kent, Dr. McLeod and others are back again in their pulpits after vacations that have not been prolonged rests, since most of them have preached and lectured West and East, in city pulpits and at summer open-air meetings. Dr. Abbott has not yet returned, but Plymouth opened last Sunday. Dr. Lyman came back from Portland and went at once to Scotland, but will return at an early date, the South Church opening again one week from next Sunday. The twenty-fifth anniversary of his pastorate is soon to be observed and a new organ costing \$14,000, the gift of one woman, a member, will be used for the first time. Lee Avenue Church, although pastorless, has opened, the preacher last Sunday being Rev. James Alexander of Newport, N. H. Dr. Ingersoll and his congregation hope to get into their new place of worship early in November. While many tanned and healthy faces are to be seen, plans for church work are not much in evidence yet.

More Room in the Public Schools

The public school problem is not so serious in this city this year as formerly. On the opening day less than 4,000 were refused admission in Manhattan borough on account of lack of room, and it is reported that already, by increasing the number of half-day pupils, these are being admitted. The total number of such half-day pupils is about 12,000. This is not large when the enormous total of school population is considered. Several school buildings are under construction, and the claim is made that before the year is through all pupils will be accommodated, with full day sessions so far as demanded. The most hopeful thing about the situation is what seems to be a growing conviction in the public mind that the administration, regardless of party, must provide school accommodations to an ample limit.

A Novel Business Exchange

About 1,000 blind persons in this city are dependent upon their exertions for a livelihood. Three years ago a young newspaper reporter lost his sight, and, being unable to procure employment, conceived the idea of providing an exchange for the sale of the product of the hands of other blind persons. The exchange has recently been opened under good auspices. Its aim is to bring the public and the blind into closer business connection, and to show that the blind want work, not charity.

Profits by a Famous Quarrel

Differences sometimes benefit people and

institutions. The old difference between Chancellor McCracken and his friends on one side, and Col. Oliver H. Payne, John Claflin and the medical faculty of the University of the City of New York on the other, has played no small part in securing a magnificent building to be located on Fifth Avenue and to occupy an entire block above Twenty-eighth Street, and to form the Cornell University Medical College. Colonel Payne, whose family has long been identified with Cleveland and Ohio politics, has given \$1,500,000 toward the project. This sum will cover land, building and endowment, and it is expected to have the college ready for the school year of 1899-1900. Part of the courses will thereafter be taken at Ithaca and part in this city. The term will be four years. CAMP.

The eternal stars shine out as soon as it's dark enough.—Carlyle.

AUSTRIA-HUNGARY (Tyrol).—Tyrol is a prosperous county of Austria-Hungary; it is a mountainous region, containing about 800,000 inhabitants, of which one half are German-speaking people, about 200,000 speak Italian, and the rest some form of the Slavonic language. Agriculture, forestry, mining and the production of silk form the chief pursuits of the thrifty people. Every householder has his own piece of cultivable land, and clothes himself and his family with stuffs spun and woven at home from the wool and flax produced in the neighborhood. To form from this material the quaint costumes which are pictured on another page from a photograph taken in the Tyrol by an agent of *The Singer Manufacturing Co.*, the Tyrolean women find the Singer sewing machines most satisfactory.

Lamps to Burn

In the Library and Drawing-room all grades from the ordinary to the costly designs.

In our Lamp Department will be found the largest, most valuable and comprehensive exhibit ever shown by us; more than 300 designs to choose from.

Our buyers have gleaned from the best makers in every Foreign and American Pottery and Glass Factory the newest and best designs of Lamp bodies, to which we have fitted the improved American Safety Founts and Burners.

We have many designs, made especially for us in the foreign potteries, which are exclusively our own.

Buyers seeking handsome Lamps for bridal gifts will see attractive specimens in our Lamp Department, from the ordinary up to Lamps costing one hundred and fifty dollars each.

DINNER-SET DEPARTMENT is now stocked with an extensive variety gleaned from every pottery-producing country in the world. Many of our shapes and decorations, being stock patterns, can be readily matched for years to come—an advantage appreciated by experienced housekeepers.

WEDDING GIFTS. In the Art Pottery Rooms will be seen exquisite novelties, recently landed, from Germany, France and England, as well as the choicest designs in American cut glass.

Inspection invited.

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CHINA, GLASS AND LAMPS
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It Makes Everything Light.

Light, hearts because it takes away worry. Biscuits, cakes, etc., are always light and nice when you use

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Yeast Powder.

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PRIDE, DIRT'S NA E HON-
ESTY." COMMON SENSE
DICTATES THE USE OF

SAPOLIO

Weekly Register

Calls

ADAMS, Wm. C., Andover, Me., to Island Falls. Accepts.
 BAILEY, Dan'l W., Williamsfield, O., to Saybrook. Accepts.
 BENTLEY, Frank D., Lock, O., to Morley Ch., Duluth, Minn. Accepts.
 BURCH, H. H. (Meth.), Neb., to Milford, Io. Accepts.
 BURHANS, Paul C., Sedgwick, Kan., to Seward, Neb. Accepts.
 CHANDLER, Everett S., Mont Clare, Chicago, to Amboy, Ill. Accepts.
 CHEVIE, Ernest C., recently of Lake Park, Minn., to Staples. Accepts.
 CROKER, Geo. H., Whiting, Io., to Larchwood. Accepts.
 DICKERSON, Chas. H., Bethlehem Ch., Newark, N. J., to engage in educational work under the auspices of the Reformed Ch., S. C.
 DUNNELLS, A. Frederic, Central Ch., Bath, Me., declines call to Orange, Mass.
 EENGSTROM, Alfred P., Swedish Ch., Spencer Brook, Minn., to Fargo, N. D. Declines.
 FAY, Wolcott, Nantucket, Mass., to remain for another year, with increased salary.
 FRASER, Arthur E., Yale Sem., to be assistant pastor of United Ch., New Haven, Ct. Accepts.
 HABBICK, John, to Third Ch., Los Angeles, Cal. Accepts.
 HUGHES, Robt. W., Grinnell, Io., to Beacon. Accepts.
 JONES, J. E., recently of Crary, N. D., accepts call to Dawson and Tappan.
 LEEFER, Edward A., Wellsville, N. Y., to Dover, O. Accepts.
 LEWIS, Frank F., recently of Hardwick, Vt. (not East Hardwick, as previously stated), accepts call to Holdrege, Neb.
 MCCOLLUM, Geo. F., Bunker Hill, Ill., to Dundee. Accepts.
 MILLER, Wm. S. A., Hooksett, N. H., to Bath.
 MOORE, Arthur A., Olivet College, to Trout Creek and Kenton, Mich. Accepts.
 MOORE, W. H., to Mazepa and Zumbro Falls, Minn.
 MORTON, W. Henry, Dunton, N. Y., to North St. Ch., Middletown.
 MUNSSELL, D. (Pres.), to Wankomls, Okl.
 OLMSTEAD, Chas., Cambridge, Mass., to supply for another year at Hingham. Declines.
 PADDOCK, Edw. A., Weiser, Ida., to Berea, Ky. Accepts.
 PARKISH, George R., Constantine, Mich., to Marshalltown, Io.
 POTTER, L. Eugene, Elma and Saratoga, Io., to Toledo. Accepts.
 REDGRAVE, Chas. C., formerly of Morris, Ct., to the Christian Ch., Estherville, Io. Accepts.
 REID, Matthew D., recently of Tappan and Dawson, N. D., accepts call to Crary.
 RONE, H. W. (Prot. Meth.), to Bondurant, Io. Accepts.
 SCHAUFFLER, Henry P., Hartford Sem., to Berlin, Ct. Accepts.
 SCHOLANDER, Ferd., Thomaston, Ct., to Swedish Ch., Middletown. Accepts.
 SEELEY, Wm. J., from editorial work to Galt, Io. Accepts.
 SODERSTROM, J. M., Dunbar, Wis., to Pillsbury and Swanville, Minn. Accepts.
 TOWER, Chas. E., Silver Creek and Keck, Io., to Baxter. Accepts.
 TWEEDY, Henry H., pastor's assistant in Madison Sq. Presb. Ch., New York City, to Plymouth Ch., Utica. Accepts.
 VINCENT, Clarence A., Sandusky, O., to Central Ch., Galesburg, Ill.
 WALLACE, Mac H., Brewster Ch., Detroit, Mich., to Market St. Ch., Oakland, Cal. Accepts.
 WEBSTER, Franklin G., Summer Hill, N. Y., to preach also at Groton City for a year. Accepts.
 WHITMORE, Olin B., Portland, Ore., to Kirkland and Bellevue, Wn. Accepts.
 WINCHESTER, Benj. S., Snohomish, Wn., to principalship of Puget Sound Academy.
 WYATT, Francis E., Iowa College, to Chapin, Io. Accepts.
 WYCKOFF, Herbert J., Yale Sem., to Fayette, Io. Accepts.

Ordinations and Installations

WARFIELD, Frank A., i. First Ch., Lowell, Mass., Sept. 14. Sermon, Rev. Dr. C. H. Daniels; other parts, Rev. Drs. W. A. Bartlett, J. M. Greene, A. H. Plumb and Smith Barber.
 WYCKOFF, Herbert J., o. Woodbury, Ct., Sept. 15. Sermon, Prof. F. C. Porter, D. D.; other parts, Rev. Messrs. J. G. Davenport, D. D., Sherrod Soule and J. L. R. Wyckoff, father of the candidate.

Resignations

BAKER, Smith, Maverick Ch., East Boston, Mass., to take effect Oct. 2.
 BAXTER, Thos. G., N. Adams, Mich.
 CASE, Bert F., E. Granby, Ct., will go to California on account of his wife's health.
 DICKSON, Jas. P., Fourth Ch., San Francisco, Cal., to take effect Nov. 1.
 LURIEA, Miner J., Riverside Ch., Elkhart, Ind.
 HEDGES, Wm., Harwinton, Ct., to study in seminary. It will take effect Oct. 6.
 LITTLE, Wilbur G., Lakeview, Io., to study medicine.
 NUTTING, John D., Plymouth Ch., Salt Lake City, U.
 FARSONS, Albert S., Ferndale, Cal.
 RICHMOND, Jas., Litchfield, Me.
 SMITH, Ralph J., Kokomo, Ind.
 WADSWORTH, George, Spencer, Neb.
 WATERWORTH, John A., Limerick, Me.
 WILSON, John J., Clear Creek, Kan.

Dismissals

BUSHNELL, Campbell W., Rosalia, Wn., Sept. 5.
 EMERY, John C., Waverly, Jersey City, N. J., Sept. 13.
 JENKINS, Frank E., Palmer, Mass., Sept. 6.

Churches Organized

HEWITTVILLE, Wis., 8 Sept., 24 members.
 LOWELL, Mass., Norwegian Free Ch., rec. 14 Sept., 23 members.
 SHILOH, Ga., near Taylor's Creek, 10 Sept., 30 members. Rev. J. A. Jones is pastor.
 TACOMA, Wn., Berean, rec. 31 Aug., 28 members.

Miscellaneous

BACON, Edward E., of Old Saybrook, Ct., has contributed to the local paper a convincing article upon the liquor traffic, which is exciting comment all over the county.
 CHYNOWETH, John T., of Sheboygan, Wis., has been visiting in Ripon and has placed his daughter in the college there.
 GRIGGS, Leverett S., pastor at Ivoryton, Ct., for ten years, is moving to Terryville with his family. Among the many farewell gifts is a valuable horse.
 PEARRE, Franklin F., Nordhoff, Cal., will preach at Ventura Sunday mornings for a time.

QUIMBY, Jas. L., of Gardiner, Me., who has been out of health for some weeks, is recovering at his father's home in New Hampshire, and expects to be able to resume his work in October.
 RUDDOCK, Chas. A., upon closing his pastorate at Winthrop, Minn., was kindly remembered with a farewell reception, a purse of \$30 being presented to Mrs. Ruddock as a token of appreciation of her services as organist.
 WALTERS, Luther M., who has been disabled by illness for several weeks, has so far recovered as to be able to resume preaching.

Rev. Thomas Edward Green, bishop-elect of the Protestant Episcopal diocese of Iowa, is the son of a Presbyterian clergyman, was educated at a Methodist college in Illinois, then for a time taught school and served as a reporter on the *St. Louis Times*. Entering Princeton for post-graduate work he ultimately matriculated at the theological seminary, and in due time entered the Presbyterian ministry. In 1886 he changed from the Presbyterian to the Protestant Episcopal communion. Such a preparation for the duty that has now come to him certainly must have made Bishop-elect Green an ecclesiastic who cannot, if he would, be narrow or professionally clerical.

COMMENCING Wednesday, Sept. 21, a limited number of tickets will be on sale at 260 Washington Street and the Union Station, Boston; for the Fitchburg Railroad Hoosac Tunnel excursion of Sept. 24. Rate, \$2.

AMERICAN LAMPS.—Probably in no feature of interior decoration has there been more improvement in the last decade than in lamps. Many a beautiful lamp is bought with no other purpose than to make a feature in the furnishing of the library or drawing room. Jones, McDuffee & Stratton several years ago sent designs to Japan and China, as well as to European potteries, for costly lamp bodies, with which they fitted the American safety oil founts and burners. Their present exhibit is one that attracts connoisseurs in this branch of the pottery trade.

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Annual Meeting of the A. B. C. F. M.

The eighty-ninth annual meeting of the American Board will be held at Grand Rapids, Mich., in the First Congregational Church, beginning Oct. 4, at 3 o'clock P. M., and closing at noon, Oct. 7.

Rev. R. R. Meredith, D. D., of Brooklyn will preach the sermon. Addresses will be given by the president of the Board, a good number of the missionaries from the field, members of the deputation to China, the committee of fifteen, and others, both pastors and laymen. The annual reports of the work will be given by the officers of the Board. It is hoped that there will be a large attendance of corporate members, honorary members, pastors and other friends. The committee on entertainment, Dr. James Gallup, chairman, will make the most careful arrangements possible for those who desire to be in attendance and are seeking a place of entertainment.

The following hotels are recommended: The Morton House, \$2.50 per day (\$3.00 with bath); The Livingston, \$2.00 per day (\$2.50 with bath); The Warrick, \$2.00; Sweet's Hotel, \$1.50 to \$2.00 per day; The Eagle, \$1.00 per day.

Railroad rates at a fare and one-third have been granted by all the traffic associations on the certificate plan. Every person must obtain a certificate from the agent where the ticket is purchased to the point where the convention is held. This certificate must be countersigned by the authorized clerk at Grand Rapids and visé by the special agent of the Railroad Association. This will entitle the bearer to a return ticket at one-third the regular fare.

Rev. Dan F. Bradley, D. D., Grand Rapids, Mich., is the chairman of the general committee of arrangements.

Books of the Week

United Society of Christian Endeavor. Boston.
THE REDEMPTION OF FREETOWN. By Charles M. Sheldon. pp. 64. 25 cents.
THE INDWELLING GOD. By C. A. Dickinson, D. D. pp. 66. 25 cents.
A FENCE OF TRUST. By Mary F. Butts. pp. 45. 25 cents.

ANSWERED. By J. W. Chapman, D. D., and others. pp. 53. 25 cents.
WELL BUILT. By Theodore L. Cuyler, D. D. pp. 53. 25 cents.
LITTLE SERMONS FOR ONE. By Amos R. Wells. pp. 47. 25 cents.
EIGHTY PLEASANT EVENINGS. pp. 117. 35 cents.
CITIZENS IN TRAINING. By Amos R. Wells. pp. 105. 35 cents.

Pilgrim Press. Boston.
THE GAP IN THE FENCE. By Harriet L. Jerome. pp. 275. \$1.25.
A FRONTIER HERO. By I. T. Thurston. pp. 300. \$1.25.

Ginn & Co. Boston.
SELECTIONS FROM THE POETICAL WORKS OF WILLIAM COWPER. With introduction and notes by J. O. Murray, D. D., LL. D. pp. 243. \$1.10.
ELEMENTS OF PHYSICS. Revised. By A. P. Gage, Ph. D. pp. 381. \$1.20.

Lee & Shepard. Boston.
SONGS OF WAR AND PEACE. By Sam Walter Foss. pp. 146. \$1.25.

B. H. Sanborn & Co. Boston.
HORACE ODES AND EPIQUES. Edited by Paul Shorey. Ph. D. pp. 487.

Fleming H. Revell Co. New York.
FELLOW TRAVELLERS. By Rev. Francis E. Clark, D. D. pp. 288. \$1.25.
MEET FOR THE MASTER'S USE. By F. B. Meyer. pp. 121. 30 cents.
SELECT NORTHERN SERMONS. pp. 128. 30 cents.
WHAT THE BIBLE TEACHES. By R. A. Torrey. pp. 539. \$2.50.

Harper & Bros. New York.
A CONSTITUTIONAL HISTORY OF THE AMERICAN PEOPLE, 1776 to 1850. By Francis N. Thorpe. In 2 vols. pp. 485, 519. Each \$2.50.
CHINA IN TRANSFORMATION. By Archibald R. Colquhoun. pp. 397. \$3.00.
A STUDY OF A CHILD. By Louise E. Hogan. pp. 219. \$2.50.
THE GOLFER'S ALPHABET. Illustrations by A. B. Frost, rhymes by W. G. van T. Sutphen. \$1.50.

Macmillan Co. New York.
THE STORY OF GLADSTONE'S LIFE. By Justin McCarthy. Second edition. pp. 516. \$6.00.
LETTERS TO HIS SON ON RELIGION. By Roundell, First Earl of Selborne. pp. 165. \$1.25.
ST. JOHN. In the Modern Reader's Bible Series. Edited by R. G. Moulton. pp. 225. 50 cents.
COMMENTARY ON THE ACTS OF THE APOSTLES. By Rev. M. F. Sadler. pp. 522. \$1.50.

Charles Scribner's Sons. New York.
ENCYCLOPEDIA OF SACRED THEOLOGY. By Abraham Kuyper, D. D. Translated from the Dutch by Rev. J. H. De Vries. With an introduction by Prof. B. B. Warfield, D. D., LL. D. pp. 683. \$4.00.

CAUSES AND CONSEQUENCES. By J. J. Chapman. pp. 166. \$1.25.
THE PROBLEMS OF PHILOSOPHY. By J. G. Hibben. Ph. D. pp. 203. \$1.00.
THE BOOK OF GAMES. By Mary White. pp. 91. \$1.00.

Century Co. New York.
AMERICA'S FOREIGN POLICY. By Theodore S. Woolsey. pp. 294. \$1.25.

American Book Co. New York.
SONG STORIES AND SONGS FOR CHILDREN. By F. S. Brewster and Mrs. E. A. Thomas. pp. 140. 60 cents.

J. B. Lippincott Co. Philadelphia.
HISTORICAL TALES: Russia, Japan and China. pp. 353, 328. \$1.25 each.

Penn Publishing Co. Philadelphia.
ASTRONOMY: THE SUN AND HIS FAMILY. By Julia McN. Wright. pp. 203. 50 cents.
BOTANY: THE STORY OF PLANT LIFE. By Julia McN. Wright. pp. 208. 50 cents.

PAPER COVERS

G. P. Putnam's Sons. New York.
THE DOCTOR IN OLD NEW YORK. By F. H. Bosworth, M. D. 10 cents.

J. S. Ogilvie Pub. Co. New York.
THE FATE OF A SOLDIER. By Henryk Sienkiewicz. pp. 144. 25 cents.

MAGAZINES

September. CRITIC.—TRAVEL.—NEW WORLD.—GOOD HOUSEKEEPING.—STUDIO.—ART JOURNAL.—BIBLICAL WORLD.

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